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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES.

NO. XXIX.

DANIEL'S PRAYER IN BABYLON.

The prayer of Daniel in Babylon, recorded in the ninth chapter of his prophecy, is the expression of extreme solicitude, the voice of intense earnestness.

It was now the year 538 before the coming of Christ. The Jews had been captives in Babylon 68 years; and, according to the prophecy of Jeremiah, two years more of the period of their captivity remained.

1. What course did it become them to pursue? At the time Daniel made the prayer, contained in the passage to which I have made allusion, he was the first of three presidents, or public functionaries of the Babylonian empire, under Darius. Being most anxious for the release of his countrymen, he examined the prophetic roll of their fate, and he there ascertained the near approach of their deliverance, and of their restoration to their native land.

This prophecy of Jeremiah which he examined, contains promises of the most animating and comforting import: This nation shall serve the king of Babylon 70 years. And it shall come to pass when 70 years are accomplished, I will visit upon the king of Babylon, and upon his nation, saith Jehovah, their iniquity, and upon the land of Chaldea, and I will make it a perpetual desolation.

Surely, when 70 years have been completed at Babylon, I will visit you; and I will perform toward you my good promise, in bringing you again to this place. For I know the purposes which I have purposed respecting you, saith Jehovah. For they are purposes of peace, and not of evil; to give to you, in the latter end, your hope. And ye shall call upon me, and shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and shall find me, *when ye shall have sought me with your whole heart.* And I will be found of you, saith Jehovah; and I will reverse your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again to the place, whence I caused you to be carried away captive.

In the ardor of his devotion, Daniel now sought the favor of the Almighty by prayer and supplication. Three times in a day, the windows of his chamber being open toward Jerusalem, he kneeled and prayed. No impulse could have been more natural. His countrymen were captives in a foreign region, a clime of oppression, more than 600 miles east of Jerusalem. With the melancholy gaze of hope deferred, he looked westward toward the beloved city,—the city of his youth,—the city of cherished recollections,—the city of his God. Though more than ninety years old, and soon to be removed to another world, he longed to return once more to the home of his fathers. His countrymen he beheld around him slaves in Chaldea. He saw them sitting down by the rivers of Babylon,—Euphrates, Chabor, Ulai,—and weeping when they remembered their beloved Jerusalem. He heard the oppressor demand: 'Sing to us one of the songs of Zion, one of the sweet melodies of Judea; and he listened to their melancholy voice in reply: 'How can we sing the Lord's song in a foreign region, a strange land! Impossible, we cannot!—If I forget thee, O Jerusalem, let my right hand forget its office, its skill in playing on the harp: let my tongue cleave to my mouth, if I do not remember thee, if I do not disdain to sing to those who enslaved me, if I do not exalt Jerusalem above my chief joy.'

The aged prophet interceded for his people with prayer and supplication; and the Almighty, long-suffering and of tender compassion, forgiving iniquity, transgression, and sin, listened to him. He delivered the captives from bondage, and they returned to Jerusalem with songs of rejoicing.

The sacrifice which God desires, my readers, is a broken spirit; a broken and a contrite spirit he will never despise. To promote the well-being of man, the Eternal demands the homage of man,—worship and adoration in his temple, and in every place a spirit of devotion and prayer.

Of this duty and privilege I purpose to give some brief developements in my present number. If the service which God requires of you, be a reasonable service, he wishes you as well to understand as to perform it.

2. Let us endeavor to attain to some rational views of this subject.

One of the best views of prayer seems to be, that it is a means of promoting spiritual improvement,—an indispensable *medium of blessing*. Do you say that the Creator is never indisposed to bestow favors,—favors upon the souls he has made? I acknowledge the same truth; but to such bestowal there is something prerequisite: he grants his blessings, when their influence promises to prove beneficial, or when you can receive them. Remember the instance of the Savior: When he was at Nazareth, he performed but few miracles, because of their unbelief. Had he less desire to promote the spiritual improvement of Nazareth, than that of other places? It cannot for a moment be imagined. Why then did he not restore health to the sick, sight to the blind, a sound mind to the insane, and life to the dead? The reason was this: The inhabitants were not in a frame of mind to profit by his mighty works; performing them would have been a waste of miraculous power; and therefore he saw fit not to indulge a spirit so unbelieving. Doubtless your unbelief, my readers, deprives you of similar favor. The views of your Maker are in perfect accordance with those of the Savior: He often withholds his favors, until you are prepared to profit by them; and prayer is one means of preparation.

Again: Jesus went up the mountain *to pray.* You may imagine, perhaps, that a being so exalted, so transcendently endowed, as the Messiah, had no occasion to supplicate the aid of Heaven. But any imagination of this nature must be indefensible, since the more favored in his endowments, the more exalted in his character, the Messiah might be, the greater dependence had he on his Father and God, and the greater need of heavenly support and assistance. I willingly grant, that had our Lord been himself the very infinite Jehovah, to whom he addressed his supplication, I could not reconcile the act with my view of his wisdom and undissembling sincerity; for Christ did not, and could not, pray to himself, but to his Father and God. While therefore I consider prayer as perfectly irreconcileable with omnipotence, I consider it admirably appropriate to the situation of him, whom the Father had sanctified and sent into the world. He had a great work to accomplish, and to the Supreme Being he was to look for ability. If he could do nothing of himself, if his miraculous energy all came from God, the more *need* had he of repairing to that original source of all strength and power. His devotion prepared him for the reception of gifts and graces. At the very moment he was praying on the mountain, he was transfigured. Between his devotional frame, the glorious change in his appearance, and his conference with the visitors from heaven, there appears to have been a close connection; a connection so intimate and inseparable, indeed, that had he not been passing the night in such devout exercises, we are not authorized to affirm, that either the glory or the interview would have been then granted.

3. You perceive, my readers, the practical use, which you are to make of these observations: It is too obvious to be overlooked. Are you accustomed to pray? Are you, like the Savior on the mountain, or, like Daniel in Babylon, are you much in communion with your heavenly Father? Believe me, the consequence is—you receive inward light, spiritual comfort, and sometimes, I doubt not, even outward prosperity, which you would not,—and it may be could not,—otherwise receive. You are prepared for their reception; and as I observed before, your heavenly Father is never indisposed to confer blessings, that promise to be substantially advantageous. Have you formed no habit of prayer? Do you seldom or never enjoy communion with your Maker and Disposer? You have no right to expect the consolations of religion; you have no reason to expect the influences of heavenlymindedness; and, believe me, in your present frame you never will receive them. You cannot receive them in your present state of indevotion and irreverence. If, therefore, you sympathise with Daniel; if you wish to imitate the Savior; and if you desire to share in the [illegible] and prayer which they shared; as they retired to the mountain and the chamber, and there with strong crying and tears supplicated the interposition of the Most High, follow their example; ascend to your retirements; enter your closets, your secret chambers, your cottages and cabins, for the same purpose. When you have closed the door, pray in secret to your Father; and your Father who sees and hears in secret, will reward you openly. From the region of sin, the region of spiritual captivity, let your heart and voice ascend; and believe me, deliverance, a holy disposition, a Christian spirit, will be granted.

Remember the magnificence of language and sentiment, in which the Most High declares his absolute supremacy: Look unto me, and be ye saved, all the ends of the earth. To him you must therefore repair for peace on earth, and for salvation in heaven. Be your emotions humble and penitent, like those of Daniel; confiding and affectionate, like those of your perfect exemplar.

Do you feel oppressed with the burden of sin? Apply to your Father for its pardon and removal. From a sincere heart, let your voice, like that of Daniel, ascend to heaven: O Lord, hear! O Lord, forgive!

Would you secure that peace of God, surpassing all comprehension? Cultivate a devotional spirit. Would you embrace the Christian faith? Would you share its recompenses here and hereafter? This day begin, if you have not begun already,—this day begin a life of prayer.

I do not mean the ostentatious, or boastful prayer of the hypocrite; I do not mean the vain repetitions of the heathen; I do not mean the self-complacent or damnatory prayer of the Pharisee, if prayer it can be called,—God, I thank thee, that I am not as other men; I do not mean the long-winded, wearisome prayer of the misguided religionist; I would not have you worship the Father of mercies, as if a malignant spirit were moving your heart, and breathing in the tones of your voice: no,—I mean the simple impulse of true piety, the heart-flowing supplication of a grateful, a penitent, a dependent being.

For one moment, my readers, reflect what a glorious company we should form, were every man, woman, and young person of our country *exemplary in prayer,*—CHRISTIANS *in heart and conduct*! There would be joy on earth, and joy in heaven. The spirits of the righteous dead, who have have gone to the Father, would delight to visit this blessed region, and linger around this former home of their hearts. Angels would descend from their high places of glory, and view souls refining for immortal life,—souls one day to become their associates in eternity. The Savior would here view the fruits of his life and death, his resurrection and ascension. He would mingle unseen among you, heightening your joys, alleviating your sorrows, elevating your principles, animating your hopes, and purifying you for his visible presence as himself is pure; and your hearts, like those of Cleophas and his friend, would burn within you. The Father of the universe, the Benefactor of worlds innumerable, would look down upon you with complacency and love. Are these blessings placed in your power? O receive them, each one for himself. The way lies open to Christian privilege and Christian assurance. I repeat my recommendation; Commence your course with a life of prayer,—prayer, the medium of spiritual gifts,—prayer, the channel of salvation

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

No. XI.

(*Concluded.*)

Of the Prophets I shall say but little. If I were to attempt to speak of what they did and suffered for the Jewish Nation, both time and language would fail me on the present occasion. Their histories are full of instruction. What a fund of morality and religion are embodied in the following beautiful passage from Micah, who was speaking of the insignificance of sacrifices, compared with right actions: 'And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' And again, what an exhortation to honesty,—'shall I count them pure with the wicked balances, and with the bag of deceitful weights?' A beautiful lesson of reliance on God, under every dispensation of Divine Providence, we find in Habakkuk. 'Although the figtree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall: Yet I will rejoice in the Lord, I will joy in the God of my salvation.'—Many more examples might be adduced, but these are sufficient for my present purpose.

We have seen the rise, progress, and decline of the Jewish Nation. Notwithstanding all the high privileges which they enjoyed, such as the laws of Moses, and special revelations from time to time by the mouths of the Prophets, besides frequently suffering under heavy judgments, they continued wilfully disobedient. And what has been their fate? They have been destroyed as a nation. And will not every nation come to nought that does not live in obedidience to righteous laws?

It is but justice to say that we have been very much interested in the study of the Old Testament. We have but just commenced as it were—just found out that there is much *there* to be learned. I hope we shall be able to pursue it again at some future time, in another form. In pursuing this course of study, I have found 'Robinson's edition of Calmet' almost indispensible.

Our Biography continues through the New Testament. We have nearly completed the history of Jesus Christ. We commenced with his birth, and the circumstances attending it; then his childhood, baptism and temptation; then his miracles and other circumstances attending his ministry; then his transfiguration, and so on to his crucifixion, resurrection, and ascension. In taking up this history we found there had all the corresponding facts from the different evangelists before us at the same time. We could read them all and compare them. At the time our Savior celebrated the last feast before his death, he instituted the ordinance of the Lord's Supper. Considering the age of my pupils I thought this a fit opportunity for impressing upon them the necessity of complying with this requisition. It is the only one we are required to observe. It is simple and rational. It seems our Savior knew that we should need as much as this to remind us of what he suffered for us, and to refresh our minds with his doctrines and example. I cannot see why so many believers in Christ should hesitate to commemorate his life and his death, by observing this simple rite. It seems to me one of the means which we should use for religious improvement.

I would here remark that I think the Bible should be considered the fount whence all religious instruction should be drawn. I care not how many books are used as *aids*, but they should all be made subservient to this great book of truth. I know of no book which I think may be made so interesting to children as the Bible. It certainly contains an account of more extraordinary events, than any other book extant. What history is so replete with interesting incidents, as that of our Savior? I think the New Testament should be put into the hands of children to read and study as a sacred book, as soon as they are old enough to be made to understand it with suitable explanations: but I think it is often times made quite too common a book with young children. They read it so much, and in such a manner, as to give them a distaste for it. I think this an evil which ought to be corrected.

[From the Lutheran Observer.]

CALVINISM AND ARMINIANISM.

(*Concluded.*)

But we are told that the way in which this system [Calvinism] chiefly operates against the sinner's natural inclinations, is, that 'the whole scheme is extremely *humiliating*, and offers not one solitary encouragement to *self-complacence* in man.' That it is objected to because it is '*so humbling to human pride.*' Now this supposes that the *pride of power* is the only kind to which 'the unrenewed heart' of man is liable; but this is not to be taken for granted too hastily. How many thousands have been swelled with pride almost from their cradles, on account of their *noble birth*, the *rich inheritance* destined for them before they were born! None of this depended in any degree on their *own power*; and yet a knowledge of their having done nothing to merit the inheritance, will not hinder them from being proud; and if they should be assured that no future actions of theirs could have any possible influence to *forfeit* the distinguishing prerogatives to which they were born, this would be so far from diminishing their pride, that in all probability it would generally confirm and increase it. Whether it be not possible for a sinner to feel some 'self-complacence' by believing that he was preferred to thousands of poor reprobates, and was born to an *incorruptible inheritance*, destined for him in the counsels of electing love from all eternity, is a query which may be left to the deliberations of the considerate, both of the Old and of the New School.

We observe, thirdly, the unfairness of our opponents in their claiming as *exclusive* ground, that which they occupy in *common* with their Arminian brethren. 'It (Calvinism) does not stop here, but represents even the regenerate as entirely dependent on daily communications of grace that they may live to the glory of God and persevere in holiness.' Do we not depend as entirely on grace as they do? The difference may be understood, perhaps, by the following illustration: yonder is a child, who, being constantly fed by his father, is thereby nourished and strengthened for his work; the father also accompanies him and teaches him how to work, and leads him by the hand, that his footsteps may be sustained by the strength derived from his father's arm. If this child shall go away from the father, and *depend on himself*, he will lose all the nourishment, all the instruction, and all the strength derived from his father's arm; and, in consequence, must perish. Another child of the same family refuses to walk a step, lest his exertions should make him *proud*; he expects the father to *carry* him continually, and to perform with him whatever may be 'for his own glory:' what would be the difference in regard to the *dependence* of these two children? It would be just this—that the latter would exercise a dependence which would imply exemption from *responsibility*, and the former would constantly realize its force and obligation. Our Calvinist brethren say we Arminians depend on our works, and have too high notion of our moral powers: we answer, let them present to us any system of human weakness which will not do away man's *responsibility* and make it imposible for God to *judge the world in righteousness*, and we promise to concur in the doctrine without any hesitation or reserve.

Our last remark on the system is, that it seems to lay our Calvinist brethren under the necessity of frequently contradicting themselves. Their system, says the above writer, 'insists that God in his sovereign pleasure has elected a fixed number from the human family, for whom alone Christ died, and to whom alone the benefits of his redemption shall be applied.' Of course, none of this 'fixed number' can possibly miss of heaven, and none others can possibly obtain it. Yet the same author, in the same article, speaking of the system of his opponents, says, 'Alas! that such doctrines should ever be published to deceive and ruin the impenitent!' Now the obvious meaning of this appears to be, that many souls are likely to be 'ruined' by 'such doctrines,' who otherwise would have been saved. But has he already forgotten that God has 'elected a fixed number,' who cannot be lost, and that no others can possibly be saved? 'Such doctrines,' cannot destroy the elect; and the reprobates must go to hell, no matter what they believe.

The same author, speaking of the system which he opposes, says, 'it [illegible] and *undo* the sinner.' Now is not this astonishing! The elect *cannot* be deceived to their undoing, and the reprobates *must* go to perdition whether they are deceived or not.

Again he says, 'the fruits of this doctrine may be seen in *spurious* revivals, *false* conversions, frequent *apostacies*, and a church once happy and once blessed lying prostrate and bleeding.' Can any revivals among the elect be '*spurious?*' And as to the reprobates, they have to be lost, no matter what may be the nature of their revivals. Can any elect soul have a '*false* conversion?' And can any reprobate be converted *truly?* If not, in the name of consistency, what cause is there to be concerned about the nature and quality of conversions? As to 'frequent apostacies,' our brethren say the elect cannot apostatize, and the reprobate cannot be truly converted: then what possible ground is there to be concerned about the matter? Let the reprobates carry on any kind of revivals they please; and let them, if they choose, apostatize every month; the elect church has nothing to do with them; and she ought not to be 'lying prostrate and bleeding' on account of any measures which the great Sovereign may see proper to use with these outcasts, in accomplishing the end for which they were created.

Now it is a vain thing for our Calvinist brethren to be offended at such questions and inferences, for they are plain as the letters of the alphabet, and the experience of three hundred years has proved that it is perfectly impossible for mankind to hold to the system of absolute predestination, without being compelled to contradict themselves almost every day of their lives. In this respect the system is like Mr Hume's philosophy, that no credit is to be given to the testimony of our senses, and that there is no such thing as spirit or body in the universe. Such notions may be held in theory and speculation, but the dictates of common sense will cause their votaries to contradict them in practice, and frequently to contradict themselves in their public instructions and exhortations. So it is with our opponents, in regard to the doctrines of divinity; they believe every thing is fixed and settled immutably, and yet they exhort their fellow men, caution and warn them of their danger, and condemn their improper conduct, as though they believed in the reality of man's moral agency, as much as any of their Arminian brethren. These circumstances need not be wondered at; they only show how our brethren's sense of justice and moral obligation are struggling against the dogmas of their speculative theology.

WARM PREACHING.

Suteliffe, the translator of a number of Saurin's Sermons, says of the discourses of Tillotson, Atterbury, Sherlock, and others of that class: 'Those mild and affable recommendations to virtue and religion; those gentle dissuasives from immorality and vice, have been found, for a whole century, unproductive of effect.' He probably had reference to the immediate effect of their preaching upon the assemblies addressed; for it is impossible that their effect, on the whole, should not have been great, even beyond estimate. Such preachers are always undervalued by the majority, and the good effected by the opposite class is as certainly overrated. What would the world or the church do without the former class to provide stores of rich thought, and strong argument? And perhaps it may be asked, with equal force—What would avail these rich thoughts and sound arguments, if there were not some fervent spirits to enforce them? The fact is, that both classes have their sphere of operation and influence, and both are necessary instruments in enlarging the church—for perfecting the saints, and for edifying the body of Christ. Whenever we hear one class held up as oracles, with whom wisdom will die, and the church become extinct, and the other decried as useless, we feel as if the 13th chapter of the 1st Corinthians, were not perused as attentively as it should be.—*Christian Mirror.*

FOR THE REGISTER AND OBSERVER.

THE USE OF SYMPATHY.

Fatima and Mirza had been but a short time united in the bands of love; they were elevated above the mean and vulgar cares which bring so much annoyance to the lofty and aspiring. The soul of Mirza was fired with a noble love of all that was lofty and spiritual. He loved the charms of nature: He heard a lesson in the voice of the Bird of Paradise, and drank in wisdom from the expanding rose as it shook down its dew-pearls when moved by the breath of the morning. The stars had a strange beauty for him, and in their mysterious motions he saw the proof of God's greatness, wisdom and love. His soul glowed with delight over the meanest object in creation. To his mind all was noble, all was Godlike. The voice of ancient sages had a charm for him, and in the deep thoughts of Zardusht did his soul find a bliss and a guide to lead him up to thee, oh gracious Alla. He loved Fatima as the sun loves the flower of Alcala: as ardent and as pure. The daughter of Decansir returned the fervor and strength of his love. Thus two angels mingle their souls into one.

But soon Mirza found Fatima cared not for the high subjects of his speculation. She saw the glitter of the Butterfly but felt not the spiritual truth it so beautifully embodies.

She turned away from the writings of the sages and looked silent discontent upon their devoted reader. Thus is the new risen sun often shaded by an ill-omened cloud.

'But why does Mirza wander so often in the solitary valleys instead of seeking the bower of his loved one? Why does he gaze so fondly on the stars, and look with less fervor upon me?' These were the questions which Fatima urged upon Mohassan, a hoary sage, who had sought the quiet shades of the country, now weary of the counsels of Kings. 'Tell me, wise sage,' said she, 'that, if I have erred, I may return to the right path, and dispel all sorrow from the affections.'

'The task is easy,' said the sage. 'The golden key which wins all hearts is *sympathy.* The sun *feels with* the little flowers, and how gaily they bud and blossom and breathe fragrance towards heaven. The stars have a sympathy with one another: it is this,—says the wise Zardusht—which keeps them in their wide and beautiful courses. But of all creatures do men most need others to feel with them. Sympathy awakens the spirit of the brave: it rouses the devotion of the pious. The soul of Mirza is yearning for thy sympathy. When thou treadest the fields with him, the flowers have a new fragrance, the heavens a more divine beauty. Pour thy *feeling* into his heart, and his face shall shine with joy, and the cloud of sorrow will vanish forever. Sympathy is to man, as light to the Earth: without it all is chaos. But with it all is order and beauty—the Earth is redolent with new fragrance, the Heavens shine with more magnificence. Without sympathy—said my wise teacher in the days of my youth,—the faith of the Prophet had been idle as an edgeless sword.'

Fatima considered the wise sayings of the sage. She poured the balm of sympathy into the heart of Mirza, and his love arose like the field-lilly when it shakes off the dews of night, and rejoices in the warmth of day. Well was her sympathy rewarded; years of happiness crowned their mutual affection, and the peasant children now gather around their graves, and pray to be virtuous and happy like Fatima and Mirza, whose names will live forever in the valley of Kirshawan, for they are wedded to the songs of the maidens.

Z.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 10.

FEMALE EDUCATION IN CONVENTS.

The considerations relating to a convent education, which were contained in the last two Numbers, concern all, whether they are Catholics or Protestants. Besides these, there are some which particularly interest Protestants.

We refer to the *dangers of a bias to the minds of Protestant pupils in favor of the Catholic religion*, by a residence in a convent, and by being subjected to the discipline and tuition of nuns. It is well known that a permanent influence has often been apparent on the minds of the pupils, after leaving the convent schools,—not relished by Protestant parents; and in some instances, Protestant young ladies have been actually converted to the Catholic faith. Bishop Fenwick, of Ohio, a few years since, it is stated by a Catholic authority, 'established a convent in his diocess, all the nuns of which were Protestant', who abjured their former faith.' (*Quarterly Register*, II. 198.) Protestant barents will feel the importance of these dangers to their children.

That there is a tendency to bias the minds of the pupils in convent schools, in favor of the Catholic religion, there can be no doubt; the effects of it have been lamented by Protestants, while they have been the subject of rejoicing to the Catholics. This tendency is inherent and unavoidable in the institution, however careful the teachers may be in their endeavors to prevent its effects. The teachers, and all the circumstances connected with a residence there, will exert some influence on the minds of the pupils, and as they belong to the Catholic order, that influence must be in favor of Popery. You might as soon expect the children to pass through the burning flames in the valley of Hinnom unscorched, as to expect them to come out of a convent unbiassed in favor of the Catholic religion.

There is a tendency to bias the mind of the pupil, in religious matters, common to every school, be it of a higher or of a lower grade, among Protestants or among Catholics. We do not speak of it with any censure of the Catholics, or as a peculiarity in a convent school, for it is necessarily inherent in such an institution, in common with every other institution for the education of youth. If any one is censurable, it is the Protestant parent or guardian, who, with this obvious danger before him, exposes his child or ward to it, with the moral certainty of contamination. This danger is a just objection to considerate Protestant.

It requires only the slightest acquaintance with schools of any kind, to perceive that there must be an inevitable tendency, in a convent, to make the pupils Catholics, and to be convinced that this tendency cannot be prevented by the laws or regulations of the school, nor by the care of the teachers, nor by the watchfulness of the overseers, nor by the anxious jealousy of parents or of the public. The nuns have certain daily devotions which the pupils are required to attend, and which are conducted according to the principles of the Catholic faith. The nuns do not cease to be Catholics during these devotions nor in their ordinary intercourse with their pupils,—that is impossible; they are still Catholics,—they speak and pray and advise and teach as Catholics,—their whole air is that of Catholics; and it is absolutely impossible wholly to throw off the Catholic garb. These things necessarily have an influence; and an influence too, on the pupils, especially at their tender age, however careful the teachers may be to avoid an undue sectarian influence. It is as sure as that the meridian sun will warm the surface of the earth at mid-summer, or that the hoar frost of mid-winter will check vegetation.

An influence, the same in kind, is universally acknowledged among the various denominations of Protestants; it is just as certain as that there will be any influence whatever, imparted by the teacher to the taught. This tendency has not merely been seen, but it has been guarded against by these denominations. In consequence of seeing it, there has been nothing more frequent, than for parents to refuse to send their children to schools of a different denomination from their own, and to feel it to be a duty to send them to those of their own denomination, even when it was not presumed that there would be any undue sectarian influence designedly exerted by the teachers.

In the schools and colleges among the Protestants, there is, generally speaking, a professed liberality, and a scrupulous fidelity to the profession is observed; in other words, there is in the main, an equal toleration of the various religious opinons; and we presume that it seldom happens, that any deviation from this principle occurs, or that any direct means are used, as a part of the system of the institution, to convert those of a different denomination. Still the tendency, the danger of a bias exists; for the whole arrangement of the school, all the devotional exercises, the opinions exbressed by the teachers which bear on religion, &c. are all of a character in accordance with the peculiar faith of the place; and, though no direct exertions are made to convert the pupils, the tendency exists, and the danger of bias is so great, that we consider the probability as amounting to a moral certainty, that a large majority will be strongly biassed in favor of, and that many of them will be even converted to the religion of the institution; and we think that we are sustained by facts in this opinion.

Now, is this tendency less in a convent where the ceremonies are more imposing than those of Protestant schools,—where the age of the pupils is more tender than in our colleges and theological schools,—where the sex is more susceptible of impressions,—where the seclusion is more perfect, and the intercourse with the world is more restrained,—and where the discipline is not less strict? And we feel assured that, tho' the number of actual converts in these schools in this part of the country at least, is probably very small, there is still a Catholic influence,—not relished by the Protestant public,—which appears in the habits and conduct of the pupils after leaving the nunnery. Here is a danger in sending children to convents for an education, which we believe has not been sufficiently appreciated by parents, but which, if they were wise, they would duly consider, before they expose their offspring to it.

Besides the inevitable tendency of a residence in a convent, to bias the minds of Protestant pupils, and estrange them from the religion of their parents, we are aware of the temptation there is presented to the teachers themselves, designedly to use means for the same end, or at least to be careless about avoiding means to the same end, when those means operate in their favor, or in favor of the Catholic faith which they have espoused. We are moreover informed that direct means have been used, in convents in our country,—which amount to a culpable interference with the Protestant faith of the pupils.

In the circulars contained in the successive numbers of the *Laity's Directory*, which are annually published, it is expressly declared that no inteference shall ever be permitted, in the convent schools, with the religion of pupils there admitted. The Protestant public are watchful, and jealous, on this point; they are told, and they generally believe that there is no violation of the pledge, no such interference with religion in convents.

How it may be in other parts of the country, we are not informed; but we are credibly informed, that such interference was practised in the late Ursuline Convent at Charlestown.

By an interference with the religious faith of an individual, I understand—*the requiring of him to take a part in ceremonies, or to repeat prayers which are incompatible with his faith, and are expressly contradicted by it.* To require a pupil, in one of our colleges or schools, to be present at morning and evening prayers, is no

interference with his religion, though the officiating officer uses language whose expression contains sentiments incompatible with, and contradictory to the pupil's belief; for all allow morning and evening prayers to be proper and suitable exercises, and the hearer is not required to declare his assent to every thing that is uttered. But if the pupil is himself required to repeat a creed which he does not believe, or he positively disbelieves, or to declare his assent to doctrines which are well known to be opposed to his own faith, and to be incompatible with it, and subversive of it, or is required to take a part in, or to perform ceremonies which are forbidden by his own views of religion; then his religious faith is interfered with. According to these principles of toleration, let us examine the question of interference with the religious faith of Protestant pupils in the late Ursuline convent at Charlestown.

The Boston Investigating Committee, in their Report, soon after the destruction of that convent in August, 1834, assert that 'no means were taken to influence or affect the religious opinions of the pupils,' (p. 6). It is to be recollected that this Committee depended chiefly on Catholic witnesses for the statements in their Report; and they seem to have viewed the subject very superficially in relation to this point. We are not surprised that they should have made this assertion, considering the great public excitement at the time, and considering [illegible] conversant.

On the contrary, the Committee of Publication, in their Preliminary Suggestions to the 'Six Months in a Convent,' state that 'there are pupils from the Nunnery, who declare that serious attempts were made to affect their religious opinions,' (p. 11); and in the Narrative itself, it is stated that 'the scholars were sometimes punished for *refusing to say prayers to the Saints*, which they said their parents disapproved of; also for refusing to read Roman Catholic History,' (p. 159, 160). Such was very likely to have been the case, for interference is very apt at length to slip in, even when there is the greatest care to prevent it, especially when the young pupil might not be so much versed in such matters, as to be aware of the first encroachments, and when no one is present, who would report it to the public to the prejudice of the institution. The Committee ask, 'and, in truth, could it possibly be otherwise, with ingenuous girls, living in the romantic atmosphere of a Roman Catholic Nunnery, with all the mysterious and externally imposing ceremonies of that religion, constantly passing before their eyes and ears, in a portion of which they daily participated? If any one desired to possess the power of giving color to the impressions of after life, would he ask for better means than these?' (p. 11.). This last quotation has reference particularly to the tendency of a residence in a convent, to bias the mind, of which we have already spoken.

We should also expect from the well known character of John Thayer, the founder of the Ursuline convent in this vicinity, that if the nuns were possessed of his zeal, they would be likely to transcend the bounds of liberality, and we have been told by those who have resided there, that that was the case.

In the supplement to the 'Six Months,' (p. 242), it is stated as the testimony of [illegible] *required* to attend Mass in the morning and *Vespers* at night. At meals, Catholic prayers were read by the pupils alternately.' 'They were required also to repeat the Roman Catholic Creed.'

The interference to which we would now more particularly refer, is that of requiring, as we have been told, of each pupil, three times a day,—once at each meal,—to *repeat herself* the Ave Maria, or Angelical Salutation, *crossing* herself at the same time,—which runs in these words:

'Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, *pray* for us sinners, now, and in the hour of our death. *Amen!*

This prayer is repeated in Latin by the Catholic, and in English by the Protestant pupils. The requisition is the more censurable, as the language in which the Protestant pupils go through with the exercise, is one with which they are familiar, and, therefore, they are more likely to be influenced by it, than if they rehearsed it in an unknown tongue.

This praying to the Virgin Mary is Popery: it is anti-Protestant and incompatible with Protestantism. A Protestant cannot worship the Virgin, nor offer prayers to her; if he does, he ceases to be a Protestant, and has become a Papist. The pupil, therefore, who repeats this prayer, if she does it knowingly and seriously, has become a Catholic, for it is excluded from Protestantism; if she does it for mere form's sake without understanding it, such idle trifling with sacred things, would be condemned by every Protestant; if it be a mere formal repetition of the words, without sincerely believing them, imposed by the rules of the convent, the sin of requiring this hypocritical service, must fall upon those who prescribed the rules and require the observance of them, in violation of their pledge to the public.

Here is an act of direct interference with the faith of the Protestant pupils, a violation of the principles upon which the school was professedly founded. Such interference has not, to our knowledge, occurred in any Protestant college or theological school in our country. The only instance of which we have heard, was in an Academy of an adjoining State, for which offence the proselyting teacher was immediately removed from office, as unworthy of confidence, by the Board of Trustees.

The *tendency* of things is something very different from any over *acts* or daily *requisitions*, though both are calculated to produce the same effect; the one belongs to the course of events or is an accident connected with an organized body; the other belongs to individuals, and they are censurable who are guilty of it. It is a departure from liberality; it is a direct intentional interference with the faith of the pupils, with a view to proselytism; it is a voluntary settled plan to convert them to another faith; it is something required of them against their will, and imposed upon them in violation of promises to the contrary; and they who have made such requisitions ought to be held responsible for it before the public, and the institution also, whose servants they are.

In the colleges where all interference with the religious opinions of individuals is disclaimed, and all are promised to be admitted on equal terms, should the professors require a creed different from that of some of the students, or require them to repeat daily a ritual which is inconsistent with their faith, we should regard it as a violation of their pledged liberality, and as deserving of severe reprobation.

This interference is a distinct act or series of acts which may be described: while the tendency, though probably more sure in the result, could not be traced distinctly, and described, but would be inferred by reasoning from facts. The requisition is open, daily and constant, and is designed for a purpose forbidden by the professed rules of the institution; and therefore those who are guilty of it, deserve the condemnation of the public, as unworthy of confidence. We have been assured that the Ursuline nuns, at Charlestown, did require of their Protestant pupils, daily to repeat a portion of the Catholic ritual which is inconsistent with the Protestant faith. This violation of pledged liberality alone condemns them as unworthy of the confidence of Protestants in the education of females.

[From the Christian Mirror]

PUBLIC WORSHIP.

'That congregation is surely forsaken of the Lord, which is forsaken by the poor.'—*Rowland Hill.*

This remark is accompanied with no explanation; but it will be found to contain a momentous truth: as when the poor and unlearned are driven away by a style of preaching which they cannot comprehend. The style of preaching which drives off the poor, will eventually starve Whatever diversities of intellect, or of attainments may exist among different classes of men, all men are so much alike in the sight of God, and as it regards their spiritual necessities, as to need substantially the same kind of preaching and prayers. A good sermon for a poor peasant, is a good sermon for a rich scholar.

The proprietors of any house of worship will find their spiritual interests promoted by providing ample facilities for the attendance of the poor. In doing this they would concur with the Author of the Gospel; 'To the poor the Gospel is preached.' It is much better that a congregation should be made up of all classes, than that each rank in society should have its own house of worship. Such a visible demonstration and acknowledgement of our equality in the sight of God, will not be without its effect on all ranks.

Next to good common sense, sound and extensive learning is one of the best qualifications for preaching the gospel to the poor. Such preachers are generally the most simple and intelligible, as well as the most instructive. 'The Lord God hath given me the tongue of the learned.' Why? 'That I should know how to speak a word in season *to him that is weary.*

'The way to make men better, is, to make the most of them.'—*Matthew Henry.*

This is at least so far true, that men are not to be made better by describing or addressing them as worse than they are themselves conscious of being. 'You must all along keep a man's conscience on your side, or you will throw him into an attitude of opposition that you cannot make him see and feel his own guiltiness. By overdrawing, you may nullify the whole effect. It is better by gentle approaches, to make him feel *part* of his sin at first, and thus gain a foot-hold in his conscience, than to bolt out upon a reproachful tone, with a bold description of his whole guilt. Peter's sermon on the day of Pentecost is often referred to as justifying the latter course. But let it be carefully examined, consider the circumstances, the events that had lately occurred, and the state of the public mind—and look at the progress of the discourse itself,—and it will be seen that Peter did not go a step without preparation on the part of his hearers. Conscience was ready to echo every accusation as soon as preferred. Observe, too, *how* the guilt of the Jews is stated by Peter. It comes in as a necessary part of the history; as a simple and well known fact, to be noticed in order to make the other parts of the discourse coherent and intelligible. It is not dwelt upon, with any long account of the aggravating circumstances, or with a multitude of severe and reproachful epithets. The wisdom of the Spirit led the apostle to avoid these as calculated to hinder rather than promote conviction.

But again,—in a great many cases Henry's saying is literally true, and applicable in its broadest sense. Most Christians, for instance, may better be led on to greater holiness, and to higher degrees of knowledge and of activity in Christ's service, by recognizing in its full extent the grace that is in them, and using that,—than by dwelling on their faults and deficiences. In the education of children, better progress may generally be made in forming character, by calling their better qualities into activity, by placing in them as much confidence as you safely can, and by manifesting towards them all the esteem that they really deserve,—than by direct conflict with bad habits and perverse dispositions. It is an excellent rule in all your attempts to improve human character, whether in childhood or in adult age, to look out for the good that may be found, and to keep that active. You will thus be likely by degrees to excite kindred qualities and to transform by degrees the whole character. The bad qualities meanwhile, not being called into activity by direct attack on your part, but thrown into the background by the bringing forward of the better nature, will gradually lose their power, and their manifestations become less and less frequent and violent.

Besides,—how incomparably more pleasant it is to be finding all the good you can, than to play the snarling, growling critic forever! He is a happy traveler who looks out industriously and with the practised eye of one accustomed to such things, for the beauty that God has diffused and that man has developed, wherever he may go. He is the happy philanthropist, who looks, in human character, for the work of God, rather than for that of the devil.—*Relig. Intel.*

RELIGIOUS CEREMONIES IN RUSIA.

[From the Correspondence of the Universalist Union.]

The Russians follow the religion of the Greek church, and consequently acknowledge no allegiance to the Pope. With this exception and the liberty of the clergy to marry, they are in all their ceremonies and pomp strictly Roman Catholics. The most pompous and ostentatious ceremonies may be witnessed on memorable days in the large churches at St. Petersburg; and nothing is omitted which can add to their effect and captivate a sensual mind. Fasting is as much practised by them as the Catholic, and indeed so essential a part is it of their religion that it has become a satirical proverb, 'that the Russian can only scale the heavens by abstinence.' In this they far exceed the abstinence folks on our side the Atlantic. They fast seven weeks at Lent; the same period from the first week after the Pentecost to St. John the Baptist; then again, fourteen days before the Assumption; and forty days before Christmas. At Easter, a ceremony is performed, peculiar to this church, which is certainly not surpassed by the most striking and imposing spectacle ever invented. A representation of the sacred tomb is exposed to the people during the evening: and at night, the resurrection is announced in all the churches throughout the empire. Mr. Jomes, who witnessed this extraordinary spectacle in 1814, gives the following account of it. 'We entered the Casan church at a late hour. The nave, the aisles, in short, every part was crowded to suffocation with a host of devotees. Thousands of lighted tapers, (for each bore one in his hand) glittered over the whole area, spreading an illumination as bright as noon. As the hour of twelve approached, all eyes were earnestly bent on the sanctuary and a dead silence reigned throughout. At length the door opened, when there issued forth a long train of banners and crosses, &c. with archimandrites, protopopes, and priests of all ranks, dressed in their sumptuous robes of embroidered silks and covered with jewels, gold and silver. They moved slowly through the crowd, and went out from the doors of the church, as if to search for the body of our Lord. In a few minutes the insignia were again seen on their return, floating above the heads of the mob, along the nave; and when the [illegible] pronounced with a loud voice, *Christos volscress*, that is, Christ is risen. At that instant the hymn of praise commenced, and a peal of ordnance from the fortress re-echoed the joyful tidings through the city. The mob now saluted and congratulated one another in turn, for the days of fisting were at an end; tables spread with provisions in a short time made their appearance in the church; the forbidden meats were tasted with eager appetites, and a feast of glutton, that annually proves fatal to some of the followers of this religion, took place of penance and prayer.'

CHRISTIAN REGISTER.

BOSTON, MAY 21, 1836.

REMOVAL.

The office of the CHRISTIAN REGISTER AND BOSTON OBSERVER is removed to the rooms over Mr Willis's Jeweller's Store, 151 Washington St.; two doors South of the late place of publication; entrance from the Avenue between Mr Willis's and Mr Pray's Stores, directly opposite the Old South church.

Clergymen and others, who attend the anniversaries of the ensuing week, will find here, room and opportunity to meet their friends. They will find also, at the office of the Register, a good assortment, recently collected, of Juvenile Books, suitable for Sunday School Libraries.

Care has been used in the selection of these books; and it is intended that none shall be offered for sale here, that are not [illegible] Sunday School Libraries.

*** TO OUR SUBSCRIBERS. Those of our subscribers in the country whose bills are now due in advance, and who wish to avail themselves of the half dollar's deduction for advanced payment, will confer a favor by forwarding the amount of their subscriptions by clergymen, or other persons who may attend the anniversaries of the ensuing week.

Subscribers from whom one or more year's subscriptions are due, are respectfully requested to forward the amount soon.

*** The Publisher of the Christian Register and Boston Observer, gratefully acknowledges the receipt of Twenty dollars from an unknown friend, enclosed in a letter from New York.

BENEVOLENT ASSOCIATIONS.

We have compiled, selected, or condensed the accounts which follow, of the meetings of several religious and benevolent Associations, held at New York last week, from the religious news-papers of that city.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

The Annual Meeting of this Board was held on Sunday evening, the 8th. The statements which follow present a general view of its operations:

More than *six hundred* young men have been in a course of training under the care of the Board during the past year, of whom 40 have completed their studies, and have been licensed to preach the Gospel. The efforts of the Board have been sustained during the year by a contribution of $45,000, nearly the whole of which amount has been expended on the benevolent object for which it was given; but the reception of such an amount was considered as an expression of the church's sanction to the pledge publicly given by the Board that they would receive and educate for the Christian ministry all suitable applicants whose means were insufficient for such a preparation.

These six hundred beneficiaries do not, it is said, probably constitute more than half the number who are preparing for the ministry within the bounds of the Presbyterian Church.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The eighth Annual Meeting of this Society, was held at the Tabernacle, on Monday evening.

It appears that this Society have appointed Chaplains who are stationed at different foreign ports; namely: at *Canton*, where the experiment was first tried, of the practicability of sustaining a ministry for Seamen, 'amid the floating population of a thronged foreign port:'—at *Havre*, where a Sunday service has been constantly maintained through the past year:—at *Honolulu*, in Oahu, one of the Sandwich islands, the principal resort of the whale ships of the Pacific, and at *Lahaina*, in Maui, another of the Sandwich islands much frequented by seamen:—at *Smyrna*, and at *Rio Janeiro*: and at *Calcutta*, where a Bethel Chapel has been sustained for several years by the joint labors of resident missionaries.

A chaplain has been procured for *Marseilles*, and measures are in progress for stationing one at *Singapore*.

Atlantic Seaports.—Tracing along the coast of the Atlantic we find sixteen Bethel chapels situated at the following places: Eastport and Bath (where public worship is occasionally maintained,) Portland, Salem, Boston, New Bedford, Mystic, New York, Newark, Philadelphia, Baltimore, Richmond, Charleston, Pensacola and Mobile, where regular officiating clergymen are constantly found; and in Savannah, where public worship is maintained in the winter season.

Chaplains are also placed under the Society's auspices in several large towns on the inland waters.

Progress has also been made for providing a well regulated house on a large scale, for a boarding and lodging of seamen, to be called the *Seamen's Home.*

AMERICAN TRACT SOCIETY.

This Society held its eleventh annual meeting on Wednesday the 11th inst, at 10 A. M. in the Broadway Tabernacle, S. V. S. Wilder, President.

From the report it appeared that the receipts for the year ending April 5th, were $105,000, being $12,000 more than the previous year. Of the receipts, $47,573 were for publications sold, and $56,638 donations. The $35,000 for foreign and Pagan lands had all been received and paid over. The number of *volumes* printed was 247,972, being 141,000 more than in the previous year, and the number of smaller tracts, 4,309,000. The whole number of tracts and volumes printed and circulated since the formation of the Society is 43,647,590.

It is said that the whole number of printed pages for the year amounts to 101, 293, 584 —— which exceeds 200,000 vols. of 500 pages each.

AMERICAN HOME MISSIONARY SOCIETY.

The Tenth Anniversary of this Society took place at the Tabernacle on Wednesday evening 11th, Hon. S. Van Rensselaer, President.

The receipts for the year, including a balance of $5,446 in the treasury at the commencement, and a legacy of $12,000 from the late Joseph Burr, of Vermont, amount to $107,039. The expenditures have been $92,108, leaving a balance in the treasury of $14,939. The progress of the society, as tested by its receipts, has been as follows: First year, $18,130 76; second, $20,035 78; third, $26,997 31; fourth, $33,929 44; fifth, $48,124 73; sixth, $49,422 12; seventh, $68,627 17; eighth, $78,911 44; ninth, $88,863 22; tenth, $101,565 15.

The number of missionaries under the care of the society during the year has been 753 in this country, and 17 in France; total, 770. Of the 753 in this country, 575 are settled pastors, or stated supplies in single congregations; 132 extend their labors to two or three congregations; and 46, including agents, are employed in larger fields. The amount of ministerial labor performed under the commissions of this society the past year, is equal to 543 years of an individual.

The meeting was addressed by the Rev. Dr Humphrey, President of Amherst College; Rev. Dr Skinner, of this city; Rev. Dr Codman; Rev. Professor Schmucker, of Gettysburgh Lutheran Theological Seminary; and Rev. Flavel S. Mines.

AMERICAN BIBLE SOCIETY.

The twentieth Anniversary of this Society was held at the Tabernacle on Thursday morning, the 12th. The President of the Society, Hon. John C. Smith, 'being detained at home by domestic affliction,' John Bolton Esq. first V. President, presided.

The following extracts from the Report, show the *receipts* and *expenditures* for the last year.

The receipts of the Society, during the year ending April 5th, were $105,899 45, and were received from the following sources: In payment for Bibles and Testanents sold, $42,766 75; from bequests $18,589 66; for distribution in foreign countries, $13,489 19; unrestricted contributions, $25,112 07.

The expendetures of the year have been $107,910 93, leaving a balance in the treasury of $9,265 70. This balance is owing in part to the fact that a large legacy has been received, and too near the close of the year to allow of its being wisely expended. In part it arises from the fact that some of the foreign versions to be aided are undergoing important revisions, and the translations of others, nearly ready, are not fully completed; consequently the Board are inclined to wait a few months for futher intelligence, before making many extensive appropriations.

The following resolution, which was some time since made public, and to which we have before adverted, shows the principle which is intended to be applied, so far as it is practicable, to the translation of the scriptures into foreign languages for distribution.

Resolved, that in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version at least, so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities.

NEW YORK SUNDAY SCHOOL UNION.

The following are the principal statistical facts extracted from the Report:

From reports received from 75 schools, it appears that there are 980 male and 1,103 female teachers; total, 2,083.

The number of pupils is 13,192. Of these, upwards of 1,000 are colored pupils.

AMERICAN ANTI-SLAVERY SOCIETY.

The Third Annual meeting was held on Tuesday morning 10th, in the Church at the corner of Houston and Thompson streets.

Several Resolutions were offered which were temperate in matter and form and followed by animated Adresses. Hon. Wm. Jay introduced a resolution, partly 'as a tribute to the memory of his revered parent,' as follows:

Resolved, That this Society cordially reiterates the wish expressed by John Jay, in 1785, 'that the time may soon come when all our inhabitants, of every color and denomination, shall be free and equal partakers of our political liberty.'

An abstract of the 3d annual report of the society was read by Elizur Wright, Esq, Corresponding Secretary. The report noticed the formation of 328 new anti-slavery societies during the past year, making the entire number in the United States 528 Of these, only 254 had returned the number of their members, but these showed an aggregate number of 27,182 members.

The total receipts of the society during the year amounted to $25,866 30, being an increase over the receipts of last year of more than $15,000.

NEW YORK CITY COLONIZATION SOCIETY.

The Annual Meeting was held on Tuesday evening, in Chatham Street Chapel. This also was a crowded and animated meeting.

The receipts of the Society, are stated to amount to nearly $25,000 for the year.

Towards the close of the Meeting, a collection was taken for the funds of the Society. It should seem from the following description of the scene which was exhibited on the occasion, that a part of the audience had, (as the trite and homely saying is) 'got into the wrong pew.'

While the collectors were abroad among the people, Mr Bethune rose and reminded them that for every twenty-five dollars which they should contribute, the Society stood pledged to place one liberated slave on the African shore; and the man who should now lay down his $25, would by securing such an object, do more for the cause of real emancipation, than had been accomplished by the Anti-Slavery Society, since it had been in existence. This remark was followed by long and loud cheering, mingled with hisses and other marks of disapprobation. Mr Bethune then again rose and said, he had indeed heard some hisses, but he had something now much more worthy of hearing; and that was, that one gentleman who had been a frequent and liberal contributor on former occasions, had just added to his former gift, a donation of $1000. The cheering was now resumed, and few or no hisses were heard. Repeated annunciations followed of individual contributions of $25 each.

Most of the gentlemen who addressed the meeting, are clergymen, respected in the sphere in which they move; but William Lloyd Garrison says, in the *Liberator*,—and who can doubt the impartiality of his testimony?—that 'the speeches were as incoherent, and weak, and wicked, and blasphemous, as the spirit of brutality and impiety could concoct.'

THE DEAF AND DUMB, AND THE BLIND.

There has been no celebration during the week so numerously attended, or at which such deep and universal feeling was manifested, as that of the exhibition of the Deaf and Dumb, at the Chatham-street Chapel, on Tuesday evening. Notwithstading that there was another celebration in the Tabernacle at the same time, we have never seen such a compact throng in the chapel. The interest of the occasion was doubtless increased, as was the gratification derived from the exercises, by the presence of Doctor Howe, and his pupils from the Blind School at Boston.

CAPITAL PUNISHMENT.

We insert the following concluding portion of the reply of our correspondent W. to *Livingston*, with a single remark. We are regarded as vouching for all the views and reasoning of Livingston which we have not expressly disclaimed, in consequence of having said, in general and unguarded terms, that he had saved us the labor of reviewing the proceedings of the Legislature relating to the punishment of death. This is more than we meant, though we find no fault with W. for his inference. We have given our own views often enough on the subject, and we say nothing on the particular point of the controversy to which the following communication relates.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I had intended to send you some remarks on the *reasoning* of your correspondent, Livingston, and particularly, to examine the argument, drawn from the supposed rights of individuals, *before* entering into the social state,—rights, by the way, which, if they ever had an existence except in the brains of lecturers and theorizers on the formation of civil societies, never could, in fact, have existed, for any practical purpose, except in the first man, Adam, and in an exceedingly small number of his descendants. But you seem to think, that enough has been published already, and cry—'peace.' I waive the intended discussion; but must ask your indulgence, while I call the attention of yourself and the readers of your paper to a single point, which is of too much moment to be passed over, without comment,—especially, as I still understand you to admit, that you agree with your correspondent in the particular, to [illegible]

Your correspondent, as I took occasion to remark in a former communication, wishes it to be distinctly understood, that he is acting in obedience to the impulses of his conscience, in his opposition to capital punishment. I do not doubt it; but even *conscience*, as you are well aware, is not always a safe guide, unless it be an enlightened one.

In the second communication of Livingston, you will find the following sentence. "I deny and reject with horror (and so must every one who duly considers the import of the proposition) the assertion, that 'the great object of punishing,' so far at least as capital punishments are concerned, is *the prevention of crime.*" The idea of punishing an offender for the purpose of *preventing the recurrence of the offence*, fills the mind of your correspondent with horror? And not only so,—the idea is so shocking, that it can not fail to fill the mind of every other person, who duly considers the import of the proposition, with a like holy horror! Is the proposition, indeed, so very shocking to *your* moral sense? Are you, on further reflection, prepared to say, that your correspondent's conscience is a safe guide in this matter? If so, will you have the kindness to enlighten those of us, whose consciences are not similarly affected by the statement of what seems to *me* a very plain and almost self-evident proposition? In a word, for what purpose should an offender be punished by any human government, except to prevent the repetition of the offence? Not, certainly, you will agree, for purposes of *vengeance*;—what, then, is the object to be obtained by punishment? I apprehend, you will be troubled to give an answer, satisfactory to your own mind, which will not, substantially embrace the very proposition, which your correspondent 'rejects with horror.' When a crime is consummated,—murder or arson, for example, (and these crimes, even Livingston agrees, are very properly punished with death) the punishment of the offender, whether mild or severe, will not re-animate the dead, nor rear a comfortable dwelling from the heap of smouldering ruins. The direct injury to society is complete and can not be repaired. Why, then, is the offender punished? I answer, in the language which so harrows up the feelings of your benevolent correspondent,—*the great object of punishment, whether capital or not capital, is to prevent the repetition of the crime.* If there is no danger, that the crime will be repeated, either by the criminal himself or by some other member of society who may be placed in similar circumstances of temptation, the safety of the state does not require, that the offender should be punished at all, and the infliction of any punishment, great or small, which is not designed for the security of the public weal, you will agree with me in saying, is tyrannical and wicked. Possibly, your correspondent may say,—though I think he will not,—that the only proper object of punishment by *human governments*, is the reformation of the offender. A highly important object, certainly, and one which legislators should always keep in view, and endeavor to effect so far as it may be done, consistently with the security of the public. But suppose, he should say so—what, then? Why should we attempt the reformation of the offender? The answer is the same as before,—to prevent the repetition of the offence. On the whole, I commend the proposition, which your correspondent pronounces *horrible*, to his more deliberate consideration; and would suggest to him, at parting, that, in the investigation of truth, facts are better than bold assertion or empty declamation, and that expressions of *horror*, whether real or affected, are, at best, but a poor substitute for arguments.

I am, respectfully yours, W.

CHEAP RELIGIOUS PERIODICAL.

The plan suggested by our correspondent H. W. C. in the Register of the 7th inst. for a cheap and popular semi-monthly religious publication in connection with the Register has attracted attention. The following communication in addition to one last week is evidence of this fact.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—The proposition of your correspondent contained in the Register and Observer of May 7, signed H. W. C., certainly deserves the consideration of the friends of Unitarian Christianity. It is hoped the subject will be discussed during the visit at Boston of the Unitarian ministers and laymen, the present month. It seems to me desirable that measures be then adopted to carry into immediate execution the seasonable and highly important suggestion of your correspondent.

Yours, &c. CLERICUS.

AMERICAN UNITARIAN ASSOCIATION.

There was an error in the notice of the meeting of the American Unitarian Association, in our last paper. The meeting is to be on *Tuesday* evening, (not *Sunday*) the 24th., as may be seen in the notice in this day's paper, corrected.

PROVIDENCE UNITARIAN ASSOCIATION.

We would invite the attentive of our readers to the full and valuable Report of the Providence Association, Auxiliary to the A. U. A., which is printed entire on our last page. It gives the most gratifying evidence of the interest taken by the Unitarian Churches of that city in the great objects of the parent Society; and enters, with great spirituality in its views, into the high purposes of the associated efforts, the progress which has been made, and what work still lies before the friends of Christianity as held by Unitarians.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. acknowledges the receipt of the following sums in aid of the funds of the Association.

From the Auxiliary Association in Rev. Mr. Motte's Society, 100 dollars.

From the Auxiliary Association in Kingston, 20 Dollars.

From Deacon James Draper of Wayland, 10 Dollars.

From the Auxiliary Association and individuals of the 1st Congregational Society in Concord, Massachusetts, 100 Dollars.

The Treasurer of the A. U. A. acknowledges the receipt of $36.50 from Ladies of the First Congregational Society in Concord, Massachusetts, to constitute Rev. H. B. Goodwin a life member of the Association.

ANNIVERSARY MEETINGS.

TUESDAY.

Evangelical Missionary Society. Meeting for business 11 o'clock A. M. at the Vestry of Dr Channing's Church, Berry St.

A sermon will be delivered before the Society in Dr Channings Church on Sunday evening 29th at 7 1-2 o'clock, by Rev Mr Robbins of this city, and a collection will be taken up for the purposes of the Society.

Society for promoting Christian Knowledge, Piety and Charity. Meeting for business, at the Vestry of the Church in Chauncy Place. 4 P. M.

American Unitarian Association. Meeting for business 6 o'clock P. M. in Berry Street Vestry. Services in the church will commence at 7 o'clock.

WEDNESDAY.

Berry Street Conference. The Conference will be held at the Vestry of Dr Channings Church in Berry St., at 8 o'clock in the morning.

Boston Sunday School Society. Meeting of the Society 7 o'clock P. M. in Berry Street Vestry. Public Services commence at 1-2 past 7.

THURSDAY.

Society for Propagating the Gospel among the Indians and others in North America. Meeting for business 1-2 past 3 o'clock P. M., at the Massachusetts Bank.

FRIDAY.

Unitarian Book and Pamphlet Society. The Government of the Society meet at the office of Mr Briggs, General Secretary of the A. U. A. at 4 o'clock P. M.

The address in behalf of this Society by the Rev. S. K. Lothrop, advertised for to morrow evening, is unavoidably postponed until the first Sunday in June.

ANNIVERSARIES OF OTHER BENEVOLENT AND RELIGIONS SOCIETIES.

MONDAY.

3 P. M. *Prison Discipline Society:* business meeting, Park St. Upper Vestry. [see Tues'y.]

5 P. M. *Boston Seamen's Friend Society:* business meeting.

5 P. M. *Bible Society of Massachusetts:* Annual meeting, Old South Chapel, Spring Lane.

7 1-2 P. M. *Suffolk Auxiliary Education Society:* public meeting at Park St. Church, Report, Addresses, &c.

TUESDAY.

10 A. M. *Anti-slavery Convention:* public meeting Salem Street Church, Preliminary meeting same place 7 1-2 A. M. Monday.

11 A. M. *Prison Discipline Society:* public meeting at Park St. Church.

4 P. M. *Pastoral Association:* sermon by Rev. Dr Codman, of Dorchester, at Park St. Church.

7 1-2 P. M. *Massachusetts Missionary Society:* public meeting at Park Street Church, Report, Addresses.

WEDNESDAY.

11 A. M. *Seamen's Friend Society:* public meeting at Park Street Church.

3 1-2 P. M. *Convention of Congregational Ministers:* meet for business, New Court House. [see Thursday.]

5 P. M. *American Union* for the Relief and

Improvement of the colored race. Tremont Hall.

7 1-2 P. M. *American Tract Society*: public meeting at Park St. Church, Report, Addresses, &c.

7 1-2 P. M. *Boston Academy Music*: Report, and Concert at the Odeon. Tickets for Clergymen and their Ladies gratis, at Peirce's Bookstore.

THURSDAY.

11 A. M. *Convention Sermon*: by Rev. B. Emerson, of Salem, at Brattle St. Church.

3 P. M. *Massachusetts Sabbath School Society*: public meeting at Park St. Church, Report, Addresses, &c.

7 1-2 P. M. *Auxiliary Foreign Mission Society*: public meeting at the Odeon.

FRIDAY.

8 P. M. *Massachusetts Temperance Society*: Business meeting in Old Common Council room, —Anniversary meeting, Address &c inthe Odeon, Sunday evening, 29th, 7 1-2 o'clock.

THE LATE BERNARD WHITMAN.

We learn that the address delivered by the Rev. Mr Ripley at the funeral of the late Bernard Whitman will soon be reprinted and appear as one of the tracts of the American Unitarian Association.

RELIGIOUS CONSOLATION.

We are gratified to find that this work, so well adapted to the purpose for which it is intended, is in such demand, that a second edition has been called for and is published.

ECCLESIASTICAL.

The following is the decision of the Judges of the Supreme Judicial Court, delivered at the April Term, in Taunton·

Sheldon vs. Congregational Parish in Easton. This is an action of assumpsit by the plaintiff, as the settled minister of the defendant Parish to recover his salary from October 24, 1832, to October 24, 1833. It was paid up to that time.

The plaintiff was regularly ordained over this parish. on the 24th of October, 1810; and the salary agreed to be given to him was $450 per year, payable half yearly. About the same time it was voted to add five cords of wood to his salary, until he should become a housekeeper, and then it was to be increased to twelve cords. It is alleged that he became a housekeeper, and the value of the wood is $3 per cord, which makes the whole salary about $500.

The plaintiff continued to perform his duties as a minister, up to 1832, for which he received the compensation agreed upon. In September of that year, the parish took such measures as to prevent his preaching in their meeting house; but he continued to preach in the parish, in another meeting house erected by a part of his former parishioners, and to perform parochial duties. It is admitted that if he was minister of the parish, he did what was necessary to entitle himself to his salary.

The question for decision is, did he remain the legal minister of the parish? If he did, he is entitled to recover in this action; if he did not, he must fail to recover.

The terms upon which the plaintiff settled, are somewhat peculiar, but not very material for the decision of the present question. It was agreed by the parties, at the time of the settlement, that if two thirds of the parish should become dissatisfied with him, the connection might be terminated, by giving him one year's notice, with the advice of a council.—The defendants have not attempted to dissolve the contract by bringing *themselves within the terms of* this agreement.

The settlement of a minister over a parish or religious society, in the absence of any express stipulations as to its duration, is presumed to be for life, and it is presumed to continue also until it has been legally dissolved. Has the plaintiff been legally dismissed?

The contract never has been dissolved by mutual consent.. On the contrary, one party has tried to dissolve it, and the other to continue it.

It may be proper, before we come to the proceedings in this case, to consider more particularly the nature of the contract· It is a contract for life, and the minister has very important duties to perform on his part, and the parish on theirs. A parish may settle a minister on any terms they may agree upon —for life, or for a particular number of years—and they may agree upon the mode of dissolving the contract, with or without the agency of a council. But if there be no stipulation at all as to the terms or mode of dissolution, there are causes, nevertheless, which will operate to such a dissolution—which will absolve the parish from their duty to the minister, and create a forfeiture of his office. What are these causes?

They are such only as will operate as a disqualification, to some extent, to perform the duties of his office. He may make stipulations as to his duties or as to a dismission, and a violation of those stipulations might, under some circumstances, operate as a disqualification.

1. The first cause is a change of doctrine. If the minister change his religious doctrine, he does not perform the contract which he originally made with his parish. This was settled in the case of Burr vs. Sandwich.

2. A wilful neglect of duty will also operate a dissolution. This is a mutual contract—the parish engages to perform certain duties—and so does the minister—and if he wilfuly neglects to perform his duties towards them, they are absolved from performing theirs to him.

3. Immorality or criminal conduct These three grounds embrace all the causes that will justify a forcible dissolution of the contract, and they are recognized in the case of Avery vs. Tyringham. But these must all be strong cases. It is not every slight neglect of duty, nor every trifling offence, that will justify a forcible removal of the minister. In the case of Thompson vs. Rehoboth, it was said by the late Chief Justice Parker, 'it must be some strong, gross immorality.' But if these cases are established, it operates as a forfeiture of his office, and he cannot recover his compensation.

How then are these facts to be ascertained? As to the change of essential doctrine the proper mode of enquiry is by an ecclesiastical council. It is not for the parish to pronounce authoritatively upon this subject, without the intervention of some tribunal of inquiry.

But as to neglect of duty and immorality, the parish, has a right to judge for itself, without the intervention of any body. But it must judge at its peril. They may say, for such and such neglects of duty, and such and such criminal acts, we dissolve the contract, and if they take these grounds, *and prove them in Court*, they may discharge themselves of their duty to pay. But their declaration, however made is no proof of the charges. Neither their vote nor the vote of a council will discharge them. The charges must be proved in a Court of Justice, and if not proved, the minister will have a right to insist upon the payment of his salary.

It is proper and usual in all cases to ask the advice of a council. And the result of a council regularly convened, is prima facie evidence of the facts found by them. If a council is to be called, the parish must specify the charges made against the minister, and must give due notice of them to him, and ask him to join with them in calling a council. If, on a proper application, the one party refuses to join in the call, an ex parte council may be convened; and if properly called, its result has the same weight as the result of a mutual council.

In this case, a mutual council was sought by the defendants and declined by the plaintiff. It is not our purpose to examine the validity of the reasons given by the plaintiff for thus declining. They may or may not be good and sufficient. From the view we have taken of the case, the decision of those points does not become necessary. The defendants then called an ex parte council, which was convened at Easton. They decided that they were regularly called and authorized to act in the case: and the committee of the parish proceeded to exhibit the grounds of complaint against the plaintiff—and to adduce evidence in support of them—the plaintiff constantly protesting against their proceedings. They however went on and decided upon the charges. Their result was that the relation should be dissolved, and the parish afterwards proceeded to adopt this result.

Is the result of this council to be established by this court, and to have the effect to dissolve the contract?

A council has no power, of itself, to dissolve the relation between minister and people;—they have only an ordinary power. They can determine only whether the charges made are substantiated. If the *charges* are insufficient the decision of the council can have no weight, because if they find the charges to be true, still they remain insufficient to justify a dissolution. If the charges are insufficient, this is a good ground to refuse to join in calling an ecclesiastical council.

We must in this case, take the result of the council to be true, and the Court is to determine whether the facts found by them are sufficient to authorize a dissolution of the contract. Their result is to be treated like the judgement of a Court of limited jurisdiction, and they must make out case. The result of the council is embodied in the form of a resolution, and is as follows: viz.

Resolved, That this council considers the charges relating to the exclusive course, which the Rev. Mr. Sheldon has pursued in regard to ministerial exchanges, in opposition to the practice of his predecessors and his own early practice—in opposition to the principles upon which he was settled, as mutually understood by his parishioners and himself, and against the repeated remonstrances of respectable committees and the votes of the parish officially communicated to him,—his neglect to reply to all such communications, and utter disregard of them—and his loss of the confidence of a large portion of his parishioners in his moral honesty and integrity; having been substantiated by the evidence offered by the committee on the part of the parish, require a dissolution of the connection now subsisting between him and the parish.'

Three causes are assigned in this resolution, as requiring a dissolution of the contract.

1. The plaintiff's exclusive course as to exchanges.
2. His neglect to reply to communications.
3. Loss of confidence in his iutegrity.

And we shall advert to these causes severally, but not in the order in which they are stated in the resolution.

1. The plaintiff's neglect to reply to communications made to him, and utter disregard of them. The propriety of making an answer to a corporate body, or their Committee depends upon a variety of considerations. It may, under some circumstances, be improper and uncivil not to do so: but no error of this kind will operate as a dissolution of this most important connexion.

2. Loss of confidence in his honesty and integrity. This finding is not very specific. '*A large portion* of his Parish,' may mean a minority or a majority. The subject matter found is of very great importance; it is very obvious, that a minister's instructions can avail but little, when his hearers have lost their confidence in him. But shall this operate as a forfeiture of his office?

He may have lost this confidence without any fault of his own—it may, indeed, be the fault of the Parish. The inquiry must be not as to the consequence: but whether it is his fault.—Whatever may be desirable as to the dissolution of the connexion in such an unhappy state of things, it is very clear that it cannot operate as a forfeiture of his office, unless he have been in fault. If he be innocent he ought not to be punished by the loss of his office. There must be some specific charges made against him, and it does not appear, in this case, that any charge of immoral conduct was made against him; but on the contrary, the Parish had voted, but a short time previous to the calling of the Council, that they were entirely satisfied with the plaintiff, except as to the matter of ministerial exchanges. In the absence of all proof therfore of any immorality, it is very clear that he has not incurred a forfeiture on this ground.

3. His refusal to exchange. This charge is fully stated, and it is a cause, the effect of which it becomes necessary for the Court, for the first time to decide. It is a new question.

1. It is alledged, in the first place, that is was in opposition to the practice of his predecessors. Is he bound to follow their practice? Is not this a matter which he may regulate for himself? Every clergyman ought to improve upon the practice of his predecessors—instead of being bound to them. We think it as unreasonable to require him to conform to the practice of his predecessors in this particular, as it would be to require him to associate with the same families, and have the same list of friends, both in and out of his Parish.

2. It is alledged that this course was persisted in, in opposition to the votes and remonstrances of the Parish. This raises the question, whether he is to be governed or controlled by the wishes of his Parish in relation of his exchanges—or has he a right to consult his own wishes. The usage of the church, in relation to this matter, so far as it is known and understood, is in conformity with the position of the plaintiff. It is very rare that the Parish has ever interfered on this subject· The wishes of individuals are often communicated to a clergyman, and often regarded, this act of the corporation is very different. We think it exceedingly clear, that this is a matter which the clergyman may regulate according to his own wishes. He has a right to officiate in his own pulpit all the time, if he pleases, and amongst regular clergymen he has a right to make a selection of those, with whom he will exchange.

3. It is alleged to be in opposition to the principles upon which he was settled. No change of religious principle is alledged—becasuse that would have been a special charge. It is not found that he ever violated any contract he made in relation to exchanges· The charge is extremely indefinite.

We are perfectly satisfied that the result of the Council, does not find any cause which would opeate as a dissolution of the contract.

We have chosen to pass over some preliminary objections to the Council, in order that we might come at once to their result. We do not decide that there was good cause for calling a council—that it was properly called, or that their proceedings were regular. Judgment for the plaintiff.—*Taunton Whig.*

OBITUARY.

[From the Daily Advertiser.]

Died at New York, on the 9th inst. CHARLES C. EMERSON, Esq., aged 27 years.

The death of this gentleman has been as sudden as it is afflicting. The evident weakness of his constitution had, indeed, in former years, given cause of anxiety to his friends, but he had so long retained his health, so long apparently baffled the approaches of disease, and, particularly during the last winter, had been so unusually vigorous and capable of such continued labor in his profession, that it was hoped and almost believed that he had many years of enjoyment and usefulness in prospect. But Providence had otherwise ordered. The opening spring found him exhausted by a slow fever which had fastened itself upon him at the close of the winter, and by the advice of his physician he left home to escape the severity of our easterly winds. His strength failed him at New York, and he fell into a rapid and fatal decline. —So much of talent, of acquirement and of excellence must not pass to the grave unnoticed.

From his early boyhood, Mr. Emerson was distinguished for the acuteness and activity of his mind, and for an ardent devotion to literary pursuits. He was graduated with high honors at Harvard University in 1828, and, after going through the usual course of preparation, was for a short time engaged in the practice of the Law in this city. Within a year or two past he had formed a professional connexion with the Honorable Samuel Hoar of Concord, and had taken the sole charge of that gentleman's extensive business during his absence at Congress. Though of a slender frame, and exhibiting in his personal appearance the signs of that physical weakness which finally assumed the deadly form of Consumption, there was always a vigor of intellect, an independence of opinion, a force of expression, a buoyancy and brilliancy of imagination, both in his composition and conversation, which marked the strong and healthy man within. He was eminently a man of genius. We know not that in his riper years he ever wrote a line of poetry, but no one could have listened to him either in private or public without feeling that he had a Poet's power; while his prose composition was of so pure and finished a style as to show plainly that close perusal of the English Classics in which he so much delighted. Indeed he was a Scholar both in Ancient and Modern Literature, and his industrious habits enabled him to keep up a familiar acquaintance with the choicest authors in both, and even to devote some considerable attention to the Natural Sciences, without forsaking those severer studies which the profession of his choice required.

One opinion which Mr. Emerson had early formed, and which had he been spared to mature life, might have contributed much to his eminence, may, in the sad event which has occurred, have contracted the circle of his fame. He seemed to consider it not only a want of fidelity to self, but an absolute intrusion upon society, for a young man to expose his crude speculations to the public eye. And so rigidly did he conform to this opinion, that, though he was in the constant habit of writing literary essays and criticisms, hardly one of them, if one, is to be found in any printed work. He had formed in his own mind a standard of education far beyond that which can be completed, even by the most faithful appl cation, within the ordinary rounds of School and College—an education in which every man must be mainly his own master. In the work of this enlarged *self-education* he was engaged, and until it was finished, he shrunk from the appearance of attempting to instruct others. He had in him all the element which would have insured the success of early efforts at display—a fluent speech, a fine elocution, a quick conception, a brilliant fancy. But his ambition, though intense, was not one which could be satisfied with a light or momentary applause: much less would he seek such at the sacrifice of his own self-respect. It was an ambition which, while it aspired to a lofty eminence, was content to see that eminence still in the distance, if only it were making constant advances towards it, and were certain of gaining it in the end. And of that certainty nothing but the apprehension of the fate which has befallen him, could have raised a doubt either in his own mind or in the minds of his friends.

But it is the moral and religious part of a man's character which forms the fittest subject of contemplation when the grave is just closing over him;—and to no part of Mr. Emerson's can we turn with more unalloyed satisfaction. Principle, unyielding and uncompromising principle, was the very breath of his soul and pervaded and animated his whole intellectual system. It showed itself in what he spoke as well as in what he wrote; in what he thought as well as in what he did. There was a calm philosophy in his temper, an evenness and equability in his disposition, patience under adversity and affliction and a perseverance in the path which he had prescribed to himself, which nothing else could have inspired. His admiration and love of whatever was good, generous and noble, his hatred of whatever was low, mean, or vicious in conduct or in character, were as undissembled as they were unmeasured. They were not assumed, they were not disguised out of deference to the opinions or the fashions of others Not that they were wantonly intruded upon those with whom he chanced to be in company, but they were never withheld lest he should be esteemed less a man of spirit or of the world than those about him. He openly professed what he believed and he acted up to his professions. He not only made conscience the guide of his life, but he took care to school and discipline that conscience, so that its dictates should always conform to truth, to duty, to the Laws of God. He was an honorable high-minded, virtuous man—a sincere and devout Christian.

The death of such a young man may create no gap in the public councils, nor strike a single pang through the public breast, but it is still a public loss. The time of preparation was just completed, the time for usefulness had just commenced. A whole life of action was before him, and he was thoroughly furnished unto every good work. Like his bosom friend and class-mate, Jackson, he has fallen at the very gate of an honorable and eminent career, and a thousand hopes are buried in his grave.

But who shall soothe the anguish of those to whom he was a son, a brother, an affectionate and long-tried friend? What voice but that which said "thy brother shall rise again," can speak peace to their troubled hearts? To the consolations of that voice, they are commended. In all its holy lessons they will find assurance that the excellence, the virtue and piety of him whom they mourn, have secured to him a place among the spirits of just men made perfect.

INTELLIGENCE.

FOREIGN.

London papers have been received to 15th April.

England. The British parliament re-assembled after their short recess on the 11th.

The Tythe Bill has been for the present postponed. Lord John Russell has intimidated the intention of introducing a bill to grant charters to all large towns at present incoporated.

The statue of William III at Dublin, erected in 1701 in commemoration of the battle of the Boyne, has been blown up and entirely defaced. This is said to be the fourth attempt which has been made to effect this object.

France. There has been a discussion in the French Chamber of Deputies on a proposition to remove the remains of Napoleon from St. Helena to France, which was decided by referring the subject to the Council of Ministers—also on a petition for the repeal of the law which excludes the Bonaparte family from France, which was rejected.

The proposal to tax beet root sugar, continued to meet with violent opposition, and it was expected that it would be withdrawn.

It is stated that M. Serrurier is about to resume his functions as French Charge d'Affaires at Washington.

NOTICE.

The annual meeting of the 'Massachusetts Congregational Charitable Society' will be holden on Monday next, 23d inst. in the Vestry of the Church in Chauncy place, at eleven o'clock, when a punctual attendance of the members is requested.

FRANCIS PARKMAN, *Secretary.*

The Committee of the Massachusetts Congregational Charitable Society for nominating suitable persons to receive its aid; request the Reporting Committees of Convention, and other clergymen who may attend the approaching anniversaries, to furnish the Committee with such information as they may be able to obtain respecting the claims of widows on the aid of the Society. Their age; the amount of their property, and of their income; the number, sex, age and circumstances of their children, their ability to help themselves; the persons bound to afford them aid; and the aid they receive; are the subjects on which the Committee desire precise information. The information must be furnished previous to Thursday the 26th inst.

CHARLES LOWELL, JOHN PIERCE, JOHN G. PALFREY. } *Committee.* of M. C. C. S.

SUNDAY SCHOO SOCIETY.

The Sunday School Society will hold its public annual meeting on Wednesday evening the 25th inst. at the Rev Dr Channing's church, corner of Federal and Berry Streets. The *Report* of the Corresponding Secretary of the Society respecting the progress and present condition of Sunday Schools in connection with it throughout the country will be read; and addresses upon various topics connected with the general subject of Sabbath School instruction are expected both from clergymen and laymen. Appropriate hymns will be sung at the commencement and close of the services by a Juvenile Choir.

The exercises of the evening are expected to be of an interesting and instructive character, and all those who are engaged in Sunday Schools and the public generally are respectfully invited to attend.

☞The members of the Society will meet in the Berry Street Vestry at 7 o'clock, and the services in the church will commence precisely at half past seven o'clock. ARTEMAS CARTER. *Rec. Sec.*

Boston, May 21, 1836.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. would remind the Officers of all the Auxiliary Societies of the importance of closing all unsettled accounts with the Treasurer of the Parent Association before the Anniversary, on the 24th instant, with reference to his annual report.

THE MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS will hold its annual meeting on Wednesday the 25tff inst. at half past 3 o'clock P. M. in the room of the Supreme Court, in the Courthouse, School Street.

The annual sermon will be preached in Brattle St. Church, on Thursday the 26, at 11 o'clock A. M. by the Rev. Brown Emerson DD. of Salem.

G. W. BLAGDEN.

ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

The eleventh Anniversary of the A. U. A. will be celebrated on Tuesday evening the 24th instant. The meeting for business will be held in the Berry Street Vestry at 6 o'clock. The services in the Church will commence at 7 o'clock. There will be a Report from the Executive Committee, and Addresses by distinguished gentlemen.

CHARLES BRIGGS, *Gen Sec. A. U. A.*

UNITARIAN SUNDAY SCHOOL LIBRARIES.

AT the Office of the Christian Register (now removed to 151 Washington St. over Mr Willis's Jeweller's Store,) is offered for sale a good assortment of books for Sunday School Libraries. These books have been recently collected from publishers in Boston, New York, Philadelphia and Baltimore, and furnish, it is believed, as great a variety of good works suitable for Sunday School Libraries as can be found at any other place. Clergymen and others who visit the city to attend the anniversaries of the ensuing week, are invited to call and take cards stating the times and places of the various anniversary meetings.

☞Christian Register Office over 151 Washington St.—Entrance from the avenue directly opposite the Old South church. m 21

BLAKE'S NEW SCHOOL GEOGRAPHY

for Summer Schools

☞ Price reduced to $6.00 per dozen.

NEW AMERICAN UNIVERSAL GEOGRAPHY, for Schools and Academies, on the Principles of Analysis and Comparison; illustrated with thirty two Copperplate and Stereotype Maps, besides numerous Engravings, Tables, and Diagrams. By Rev. J L. BLAKE, A. M.

The plan of this work contains some very important peculiarities, which meet the eye at the first glance—so apparent that they need only be seen in order to be appreciated. From an examination of the sheets before the book was bound, orders were received for about 4000 copies.

The form is imperial octavo, having twelve copperplate colored Maps *done up with the text*. It is also illustrated enriched by Diagrams, Statistical Tables, and a large number stereotype Maps for the more important parts of Geography.

It will be seen, from an examination of Blake's NEW GEOGRAPHY, that it contains three or four times as much matter as several of the School Geographies designed to hold a corresponding rank, now extensively in use, while at the same time the price is one third less. The pages are not only large, but are filled with closely-printed columns, instead of being nearly half blank. Should the New American Universal Geography be introduced into schools, where scholars will be unable to go through the whole of it, the extra portions contained in it, as will be readily perceived, can be passed over, without any interruption in studying what is common to all School Geographies. The Historical Sketches, and the description of cities and towns, make these extra portions of the volume, which are so arranged in separate divisions as to have no perplexing connection with the other parts of it.

Among the recommendations which have been given are the following:—

TO THE REV. J. L. BLAKE.

Sir,—Having received and examined, with some attention, a copy of your 'American Universal Geography,' I have no hesitation in giving it the preference to other works intended for School Geographies, and for the following reasons, viz.: Your Geography contains the copperplate Maps in the same volume with the text, it embraces matter far greater in quantity, and in my opinion suuperior in quality; it unites History with Geography as History and Geographpy should be united; and, finally, its value is much enhanced by the Stereotype Maps.

Yours, truly, B CUSHMAN,
Preceptor Portland Academy.

Extract of a Letter from the Literary Fraternity of Waterville College

From a cursory examination, we feel no hesitation in expressing our decided approbation of Blake's New American School Geography. The form of the volume being such as to admit the insertion of the Maps, together with the minuteness of detail presented by the author, we think, gives the work a decided superiority over those of the kind now in use.

The general plan and execution of the work we cheeefully approve.

In behalf of the Prudential Committe of the Literary Fraternity of Waterville College,
R. GIDINGS, *Chairman.*

By a new arrangment made in the manufacture of the above, we are enabled to sell the Book at the above low price, which brings it lower than any School Geography in the the market · and it is happily adapted by its style and arrrngment to take the medium between the very small geographies in use for small children, and those of a more elaborate character. New edition this day published by, RUSSELL, SHATTUCK & co.

TRACTS OF THE A. U. A.

JUST published by L. C. BOWLES 147 Washington Street.

Tract No. 103, first Series. 'I am the Way. Addressed to those who 'cannot see their way clear' to observe the Communion. By S. K. Lothrop.

No. 104. An Argument from Scripture History against the Trinity. By S. G. Bulfinch.

No. 105. Christianity as a pure Internal Principle. By Convers Francis.

No. 12. 2d Series. An Address delivered at the Funeral of Rev. Bernard Whitman, Nov. 8th, 1834. By Rev. Samuel Ripley. m 21

TWO NEW BOOKS FOR S. S.

Published this day—

Rich Boys and Poor Boys; or the Birth day Bargain. By Mrs Hofland.

Memoirs of Ann L. Bontelle, *second edition.*

LIBRARY OF A CLERGYMAN.

The subscriber has received a very rare and valuable collection of Theological and other Books, which are selected from a Clergyman's Library.

SUNDAY SCHOOL BOOKS.

A very large collection of Books for Sunday School Libraries; probably as large a collection, and as great a variety of good Books as can be found at any store in New England. For new publications see advertisement of the subscriber in this paper.

BENJ. H. GREENE, 124 Washington st, corner of Water st. m 21

THE LITTLE WRITER, intended to aid children in acquiring an easy epistolary style. Is in press and will be published next week. By J. DOWE, 130 Washington st. m 21

RICH BOYS AND POOR BOYS.

JUST published and for sale by JAMES MUNROE & CO. Boston Bookstore 134 Washington st. Rich Boys and Poor Boys by Mrs Hoffland, Author of Clergyman's Widow, Merchant's Widow, Good Grandmother &c. &c.

Give instruction to a wise son, and he will be yet wiser; teach a just son and he will increase in learning.—Proverbs. m 21

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO, have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

INSTRUCTOR AND CHAPLAIN WANTED.

A GENTLEMAN qualified to perform the duties of Chaplain and Instructor, is wanted at the House of Reformation for Juvenile Offenders, at South Boston. The compensation, besides board is $500 per annum.

Applications, accompanied by suitable references, may be addressed to the Directors, at their Office, Faneuil Hall, any time previous to the first Monday in June next.

H. WHISTON, *Sup't House of Reformation.* m 21

BIBLES.

AN assortment of BIBLES may be found at the office of the Christian Register, over Mr Willis's Store, 151 Washington St. ☞Entrance from the avenue directly opposite the Old South church. m 21

LIBERAL PREACHER.

COMPLETE sets of the Liberal Preacher, neatly bound in sheep, may be obtained at the Office of the Christian Register, over 151 Washington St. Old numbers supplied.

☞Entrance from the avenue opposite the Old South church. m 21

BEAN'S ADVICE.

CLERGYMEN and others who use Bean's Advice as a marriage present, may obtain it, neatly bound, and at prices, varying according to the style of binding, at the Office of the Register and Observer, 151 Washington St, up stairs. Entrance from the avenue opposite the Old South church. m 21

MANUALS FOR UNITARIAN SUNDAY SCHOOLS.

AN assortment of the various Manuals used in Unitarian Sunday Schools, may be found at the Office of the Register and Observer, now removed to 151 Washington St. up stairs, over Mr Willis's Store; —Entrance from the avenue opposite the Old South church. m 21

SECOND EDITION.

OF Religious Consolations by Rev. E. S. Gannett. Just received and for sale by JAMES MUNROE & Co. 134 Washington st. m 21

MILFORD SEMINARY FOR YOUNG LADIES.

THE Summer term of this institution situated in the pleasant village of Milford N. H. 48 miles from Boston, will commence June 1st, and continue 12 weeks under the Superintendance of Miss Martha M. Green, Principal, assisted by Miss Mary P. Lincoln in the English and Mathematical branches; who will also give lessons in Vocal Music; and Miss Elizabeth A. Livermore who will give lessons on the Piano, and in the Latin and French languages.

Miss Green has been Principal one season prior to the present, and has given entire satisfaction. Miss Lincoln recently associated with her is a highly accomplished Teacher. For information as to the qualifications of Miss Livermore as a Teacher, reference may be made to Mr J. Hale Abbott, Principal of the School for young Ladies, Mount Vernon St. Boston.

Tuition in English, Mathematics &c.	$3, per. qr
" Latin	$1
" French	$1
" Piano	$6
Use of the Piano	$2

Board including fuel, lights and washing from $1,25 to $1,50 per week.

The trustees confidently recommend this as an eligible situation for young Ladies. Assiduous care will be taken to educate them for usefulness and happiness.

Application for information in relation to boarding places may be made to Abiel Lovejoy Esq., Deacon Robert Knights, S. K. Livermore Esq, or R. Williams, Clerk. m 21

IN PRESS.

THE BETTER PART—ALFRED.

JAMES MUNROE & CO. will publish next week the above, being No. 6 of Scenes and Characters Illustrating Christian Truth, edited by Rev. Henry Ware.

Boston Bookstore, 134 Washington st. m 21

NEW VOLUME WARE'S SUNDAY LIBRARY. Just published by JAMES MUNROE & Co., Vol. 4th of Ware's Sunday Library. Containing a Sketch of the Reformation, by Rev. T. B. Fox. Boston Book Store, 134 Washington Street. m21

MEMOIRS OF AN AMERICAN LADY. Just received by JAMES MUNROE & CO., Memoirs of an American Lady, with sketches of Manners and Scenery in America as they existed previous to the Revolution, by the author of Letters from the Mountains. Boston Bookstore, 134 Washington Street. my 21

THE HAMLETS, 2 Edition, this day published, The Hamlets, by Miss Martineau, second Edition. JAMES MUNROE & CO., 134 Washington Street. my 21

SUNDAY SCHOOL MANUALS &C FOR 1836.

ALLEN'S QUESTIONS—1st 2d and 3d parts, separate

Worcester Association Catechism	
Channing's	do
Carpenter's	do
Geneva	do 3d part

Adams' Letters on the Gospels
Dabney's Annotations
Kenrick's Exposition 3 vol
Calmet's Dictionary—also abridgement
—Also the following New Manuals—
The first Book for Sunday Schools
Barnes's Notes on the Gospels &c.
B. H. GREENE, 124 Washington st.
m 14 3t

FINSBURY LECTURES—No. 1. This day published, by JAMES MUNROE & CO., Finsbury Lectures—The Morality of Poverty, by W. J. Fox, from the fourth London edition. The series of Lectures, of which this is the first, was delivered in the chapel in South-place, Finsbury London, by the Rev. W. J. Fox, so well known for his Sermons on various subjects, many volumes of which have been published in this country, and have had an extensive sale. The general subject of the Lectures, is 'Morality; as modified by the various classes into which Society is divided.' They have been submitted to the inspection of several gentlemen here, and their approval and recommendation have induced the publishers to issue them in a cheap form, for general circulation. They will appear at intervals of about two weeks, and will embrace the following subjects:—1. The Morality of Poverty; 2. Aristocratical and Political Morality; 3. Morality of the Mercantile and Middle Classes; 4. Military Morality; 5. The Morality of the Legal Profession; 6. Morality of the Press; 7. Clerical Morality. m 14

VALUABLE THEOLOGICAL LIBRARIES.

On THURSDAY, 26th inst. at 9 and 3 o'clock, At Cunningham's Auction Room, corner of Milk and Federal streets.

Five well selected and valuable Theological Libraries, comprising a choice selection of rare and standard works, well worthy the attention of the Clergy and others, among which are the following:—Wollaston's Religion of Nature—Jortin's Tracts, 2 vols—Parr's Sermons, 6v—Apb. Sharpe's Sermons, 4v—Porteus's Sermons, 2v—Horseley's Sermons, 4v—Belsham on the Epp., 4v—Priestley's Tracts, 2v—do Memoirs—do History of Corruptions, 2v—do Letters to a Philosophical Unbeliever—Flavel's Works, 6v, folio—Henry's Works, 6v, folio—Heylyn's Theological Lecture, 2v, 4to—Abernethy's Sermons, 4v Graves on the Character of the Apostles—Newcomb's Observations on our Lord—Fawcett's Sermons—English Unitarian Tracts, 12v —Tomline o Calvinism—Magee on Atonement, 8v—Whitefield's Journals—Stewart's Works, 7 vols—Paley's Works, 7 vols—Paley's Works. 6 vols—Southey's Life of Wesley—Calvin's Life —Carpenter's Reply to Magee—Hutcheson's Moral Philosophy. 2 vols, 4to—Rutherford on Virtue, 4to—Malebranche on Morality—Hoadly on the Sacrament—Campbell's Four Gospels. 4 vols—Cellerier de l'Ancient Testaments—do Divinite du N. T.—Middleton on Greek Article—Sherman's Antitrinitarian—Bentham on the Church Catechism—Mills' History of Chivalry—do Crusades—D'Anville's Ancient Geography, 2 vols—Calvin's Harmony of the Gospels, folio —Faber on the Phrophecies—Greenleaf's Eccles. History of Maine—Kippis's Sermons—Mosheim's Church History—Cobbett's Annual Register, 23 vols—Watson's Tracts, 6 vols—Michael's Einleitungin's N. T. 2 vls, 4to—Well's Commentary on O. T. 4 vols—Blayney's Jeremiah—Tholuck on Romans—De Wette on the Psalms—Hengstenberg's Christologie, 3 bande—Eber's German Dictionary, 2 vols—Orton's Exposition, 6 vols—Ciceroni's Opera Omnia, 3 vols, folio—Monthly Anthology Marsh's Comparative View of the Churches of England and Rome —Prideaux's Connections, 4 vs—Tucker's Light of Nature, 4 vols—Priestley's Institutes of Moses—Wardlaw's Reply to Yates—Channing and Worcester's Controversy—Macknight on the Epistles, 1 vols—Horne on the Psalms—Lowth's Isaiah—Goldsmith's Works, 6 vls—Rev Thomas Scott's Works, 6 vols—Baxter's Life, 6 vols—Plutarch, 6 vols—Palfrey's Sermons—Parker's do—Smith on Divine Government—Wood's Letters to Ware—Herder's Hebrew Poetry, 2 vols —Raynal, Histoire Philos. et Polit. des Indes, 10 tom—Prince's New England Chronology—Marsh's Lectures on Divinity—Spark's Life of Morris, 3 vols—Episcopal Sermons and Tracts, 8 vols—Hunter's Sacred Biog. 6 vols—Josephus, 6 vols—Channing's Discourses—Hannah More's Works. &c.

☞Catalogues will be ready on Friday next and the Books may be examined the day before the sale.

TERRIBLE TRACTORATION.

TERRIBLE TRACTORATION and other Poems, by Christopher Caustic, M D., Third American Edition. Just received by James Munroe and Co. Boston Bookstore, 134 Washington st. apr 30

EMERSON'S INTRODUCTION to the National Spelling Books. with easy and progressive Reading Lessons; for the use of Primary Schools. A new stereotype edition, revised and enlarged, by B. D. Emerson, Author of the National Spelling Books.

In consequence of the increasing use of the New National Spelling Book, the Author has thought best to revise this work; and by adding a few pages and making slight alteration in a few others, to render it a suitable introduction to both his Spelling Books. In doing which none of the reading Exercises have been altered, and so inconsiderable were the changes necessary to be made in the spelling columns, that teachers will experience little or no inconvenience in using this improved edition in the same class with former editions of this Book.

This day published by RUSSELL, SHATTUCK & Co. School Book Publishers. m 7

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

The Summer Term of this Institution will commence on Tuesday June 7th. The female department will continue under the care of Miss Caroline Gleason, subject to the general superintendance of the Principal. The writing department will be under the care of Mr Amiel W. Whipple, whose chirography is surpassed by few, if any, in elegance, and for which branch there will be no extra charge.

Tuition in English branches $3, per quarter, Languages $5. Board from $1,50 to $1,75 per week.

While Mr Allen tenders his grateful acknowledgements to his patrons and friends for past favors, he hopes the superior local advantages of his commodious establishment, joined to his efforts for the moral and intellectual improvement of his pupils will insure a continuance of that patronage hitherto so liberally bestowed.

Northfield May 1836·

CONTINUATION OF THE LIST OF NEW BOOKS FOR S. S.

THE subscriber has the pleasure of announcing the third number of the list of new Books, which have been received since the last advertisement. He would here take the liberty of saying that he has procured these books at great trouble, and expense, in order that the character of them may be in a great measure relied on. Therefore if any of his neighbors should again assume the easy task of copying them into the Register entire, he cannot be responsible for any sectarian or objectionable ones, that may be appended to them. BENJAMIN H. GREENE,
124 Washington St. Corner of Water St.

No. 3.

The Beautiful City.
The way to do good, by Jacob Abbot, (just out.)
Ann Connover.
George Allen, the only son.
Social Services, by Rev. F. W. P. Greenwood·
Memoirs and Poems of Phillis Wheatley.
Sacred offering.
Marcus Aurelius, by Mrs Sigourney.
Draper's natural Philosophy, designed to illustrate the perfection of the Deity, and to expand the youthful mind.
Temperance Anecdotes.
Jane Baily, or Recollections of a Home Missionary.
The Farm House.
Memoir of S. Osgood Wright.
Domesticated Animals.
Prose and Verse.
Sedgewick's Tales and Sketches.
German Parables.
The Key to Knowledge.
Letters from Caroline Westerly, or the young Traveller from Ohio.
China and the English.
Tales and Essays, by Mrs Sigourney.
The Unveiled Heart, by the Author of Annette Warrington.
The Hamlets, by Miss Martineau.
Miscellanies, by H. Martineau.
Memoirs of M. and H. Flower.
Love of Jesus.
Woodland Cottage; or the Parent's conversations about Bees, Ants, Dogs, Paper, Silk-worms, fruits, Tea, Coffee, Glass, &c. &c.
Sketch of the Reformation, being Vol. 4th Ware's Sunday Library.
The Morning Walk.
The Evening Walk.

POETRY.

FOR THE REGISTER AND OBSERVER

GOD,—THE LORD.

God, thou art Great!—who scans thy ways
Must borrow from infinitude,
Man, earth-bound, feebly renders praise,
To thee, All-Great—All-wise,—All-Good!

Yes, thou art Great!—Creation vast,
Earths, Suns, and Systems without bound;
Worlds which our largest thought ne'er past,
Subject to thee are ever found!

God, thou art Wise!—to thy decrees,
Submissive, we our spirits bend;
Whether we glide o'er prosperous seas,
Or sorrow's shades and storms impend.

God, thou art Good!—how blest our lot,
Here ordered by thy constant care;
Health, peace, and blessings numbered not,
Large are Thy gifts,—and all may share!

God, thou art Love!—above, around,
Thy smile beams bright, thy grace is free;
Though griefs are felt,—joys more abound.
Jehovah,—Lord—we worship thee! X

Sunday Morning, March 6th.

FOR THE REGISTER AND OBSERVER.

SPRING.

I.

Once more the fields are gaily green,
And Joy triumphant rides:
Music and Laughter swell the scene,
And float in airy tides:
And far around o'er bank and dell,
The sweet accords of Spring-time swell.

II.

The violet wakens from her wintry sleep,
The Rose expands its pride,
And on the hills the frolic sheep—
And on the mountain side—
Are sporting at their joyous game,
And revel in the sun's bright flame.

III.

The sons of joy once more appear,
Released from wintry chains.
The birds make music far and near,
In long-forgotten strains;
Rejoicing nature's anthems rise
From grateful bosoms to the skies. T. P.

FOR THE REGISTER AND OBSERVER.

PROVIDENCE UNITARIAN ASSOCIATION.

At the Fifth Semi-annual meeting of the Providence Auxiliary Unitarian Association, Tuesday evening, April 26, 1835, in the Westminster Congregational Church, John Howland, Esq. presiding, a Committee of the Board of Directors presented the following

REPORT.

The Committee, appointed by the Board of Directors to present a Report at this 5th Semi-annual meeting of the Providence Unitarian Association, find little of the nature of business, in the review of the past year, to call for remark. Not however that there has been less exertion on our part than usual, or fewer events of interest and signs of encouragement in that portion of the religious community to which we belong. Our own affairs, in their humble way, have moved on quietly and well. Our annual public meeting in October last, when a Discourse was delivered by Rev. H. Ware, Jr. of Cambridge, was one of great interest. The Board have held their meetings every month, and though they have found less to do than they would like, they have found nothing to dishearten them. The list of subscribers for the Tracts issued by the parent Board, has received an unusual accession within a few months, and we now order 200 of these most acceptable and useful publications. Still this does not satisfy us. And we must again press upon the association the importance of doing more in this way, if in no other. From two congregations, so large and favored as ours, considering the character of the Tracts themselves, and the easy tax for them, the number taken is below what it should be. We hope to see it enlarged. We ask all to consider if it be not worthy of more attention and exertion, and whether those who do not need or do not desire these tracts for themselves, ought not to take them to aid their publication, and diffuse more widely that knowledge of our views, which would do more than all things else for their progress. We are constantly saying, that these views require only to be known, in order to be adopted, or at least respected. How inconsistent then to do nothing to make them known! And what way is there so unobjectionable and effectual as this? We shall always rejoice that the American Unitarian Association was formed, if it accomplish nothing else but the procuring and circulating of these tracts. To diffuse information in a correct and cheap form, we regard as the first, certainly the best object of all religious associations. It is an object which never has been and probably never would or could be effected, to anything like the same degree, by other means. It therefore goes far to show the necessity of some association, and to meet the objections and balance the evils, to which, we admit, all combinations are liable. If no one has devised or can devise any other mode, equally available and powerful, of collecting and spreading knowledge in regard to our highest interests, is not this a clear duty? And, is not every one meeting an obligation and doing a great good, who yields it his countenance and aid, even in the easy way that is here required of him?

The Directors of this Association have long desired to establish in this city a Depository for tracts, where by the aid of a small fund, or by the donation of such tracts as any member does not wish to retain, there may be a ready and perhaps gratuitous supply for strangers and all inquirers. The want of means and of a suitable place for such a Depository, have heretofore prevented the execution of this plan. It is submitted to the Association, whether it be not desirable and practical.

It will be remembered, that we sent to the Parent Association a year ago, $150—and promised to transmit to them, if possible, the same sum annually for five years. This has just become due for the present year, from moneys collected the last year. We trust it will be continued.

We have been cheered during the past year by the formation of a new and promising Unitarian Society, within the limits of our own State. Our brethren at Newport have made a strenuous exertion for the truth as they view it, have sustained constant preaching for the last six months, have purchased a church which they are now fitting for use, have established a Sunday School, and in these and other ways are laying a good foundation for the permanent enjoyment of religious institutions in the simplicity and freedom of the Gospel. In the name of our one Lord and Master, we bid them God-speed.

We turn now to a wider field. We might speak of the Parent Association, and speak of it in the spirit of congratulation. For it seems to us to have pursued its way, during the last year, with increased energy and happy results. But as we hope to hear its living voice at this time through its General Secretary, we need only welcome his presence, and invite a free communication on subjects of deep interest to us all.

To some notice of these subjects, we prefer to give the rest of our time in this Report; or rather, to a brief review of the position from which we started, and that in which we now stand, relatively to one another, and to Christians around us and separated from us. What have we done, as associated brethren and Unitarian Christians? We ask, not in reference to ourselves alone, but to the Unitarian community, What have we lost? What have we gained?

When the American Unitarian Association was formed, it was thought, by many of our own friends, to be an unnecessary and unwise measure. Some were opposed to taking the name of Unitarian, or assuming any peculiar appellation. Many, were opposed to this and to every kind of combination, from the belief that it was uncalled for, and would be unfavorable to individual freedom and moral independence. These considerations prevented them, and have always prevented some of the best men of our denomination, clergy and laity, from joining this Association, attending its meetings, or co-operating in any way in its measures. What has been the effect? what the effect of this difference of opinion and action, and what the effect of the Association itself, on individuals and the community? We answer confidently, the effect of both has been good. That difference of opinion and action was favorable. It was desirable. We did not regret it then, and we do not now. It was a manly and a Christian difference. It was candidly avowed and charitably maintained. It never took the form of party—for that it particularly dreaded. It never violently opposed or condemned. It helped to prove, that the new movement was, not what was feared, of sectarian and exclusive character, or tending to that; that it was not a banded force, in which all individuality was merged and liberty lost—but the union of free minds, willing and anxious that all minds should be free; that as many as desired, whether of us or against us, should stand aloof, and carry on in their own independent way, the same work for which we had associated—freedom from intellectual and spiritual bondage, the wide diffusion of light, liberty and love.

This, we are persuaded, has been the actual effect of these measures, and movements. The experiment of ten years, and those probably the most arduous and dangerous that there will be, has satisfied us, that whatever else this mode of operation may do or hinder, it is no obstacle, within or without its range, to the freest inquiry or the most independent course. It need not be in any case; with us it has not been. It has led to no division, no crimination, no subjection, no exclusion. Not a church is the less independent, not an individual the less single or free. Those who have united and aided, have bound themselves by no articles, pledged themselves to no faith or course; they have co-operated where they could, and differed where they would. Those who have stood apart and still stand apart, have been neither blamed nor importuned, nor lost any of our confidence or respect. We have rather rejoiced that there were some, who doubted and differed; some among our venerated fathers, and many of the leading and noblest minds. Their example has preached moderation to the ardent, and uttered a warning for the inexperienced and confident. And our example has done something, we are sure, to show, that there may be, even in religion, combination without domination, and the most hearty concurrence with the most frank and indomitable independence. This has not been a common spectacle in the church. It could not have been expected once; it would not, we fear, be witnessed now in every quarter, for we see too much that is unlike it. We welcome it among ourselves, and should rejoice in the measures which evolved and tested it, though no other good should result.

But other good has resulted—not unmingled, yet prevailing good. We mean not to be indiscrimate nor boasting. We have not shut our eyes upon errors and evils among ourselves, and we will not hold our tongues. We have not seen others faultless, we have not found nor dreamed that we were infallible. The circumstances in which we first assumed publicly the name of Unitarian, and associated for its support, were not the most favorable to the Christian temper. And we sometimes lost that temper, or at least allowed ourselves in words and deeds, which did not particularly indicate its possession. The violent opposition which we had to encounter, the misrepresentations which prevailed every where and were sometimes encouraged by wise and good men, the perpetual calumnies that were heaped upon us, the infringement of our common rights, and the impeachment of our title even to the Christian name, were not always received in meekness, nor answered in the best way to make those 'who spoke evil of us, as of evil doers, ashamed in that they falsely accused us.' Evil was sometimes resisted, and not always overcome with good. It would have been singular, to be sure, and unprecedented, if there had not been some instances of uncharitable judgment and unchristian retort, especially when we consider the peculiar position and provocation. Still we are none the less self-condemned if we allowed it at all; none the less false to ourselves, our cause and our Master. We regret it. We grieve, that any of us should for a moment have forgotten or slighted the precepts of our religion, the warnings of history, the mutual claims of common weakness, and the uniform lessons of charity and truth. We lament, that any extreme into which others ran, should have been allowed to drive us toward the other extreme; that any excess of zeal in others should beget coldness in us; that any good words and good measures should have been suspected and rejected, because adopted by those who rejected us, and used by them in a way that we could not wholly approve. But we are sure and thankful that this has never been the general feeling or common conduct, and that there has been less and less of it with every year. As a denomination and an association, we cannot resist the conviction nor suppress the declaration, that we have had comparatively very little of it. We have seldom impeached the motives of our differing brethren, we have never denied or called in question their title to the name of Christian; we have cheerfully acknowledged the large measure of truth and right which mingled with their error and evil, we have admitted their sincerity, applauded their earnestness, rejoiced whenever we believed they were doing good, and never in any instance known to us, have we been public oppressors or private slanderers. Is not this something to be thankful for?

As a distinct evidence of it, and another source of satisfaction, we appeal to our Tracts. Of their soundness or ability, we have nothing to say. But of their temper, we speak freely and confidently. Their temper is good. They violate no law of charity. They assail no sect, impugn no motives. They take up no evil report against a neighbor, nor attempt to poison or prejudice the public mind in relation to any of the conflicting parties. They brand no name or doctrine with the epithet of heresy, they claim for themselves no peculiar right to the distinction of orthodoxy. By their explicitness and fearlessness, they take from those who differ, all excuse for reiterating the charges of concealment and prevarication; while by their freedom of inquiry and spirit of toleration, they take from those who agree with us, all ground of fear, that we shall thus become narrow, censorious and sectarian. The effect of these tracts, where they have any effect, must be to lessen rather than increase the dangers of sectarianism—to imbue every mind with the love of liberty, with a respect for the rights of others, with a knowledge of its own duties, dangers and responsibilities, and a spirit of fidelity to the great principles of Protestant Christianity. It is not possible, that these publications can engender strife, foster uncharitableness, sanction low arts and vile detraction, or feed any of the fires of prejudice and party. A large proportion of them are wholly practical and spiritual; and those that are doctrinal, are chiefly explanatory, none of them condemnatory. They aim to instruct, to conciliate, to impress and purify. They answer fully and repeatedly, in ways that must satisfy every honest inquirer and silence the caviller, the trite question—'what do you believe?' They answer also the more important question, 'why do you believe this, or anything? Why do you believe in Revelation?' By whomsoever this question is brought, and with whatever motives, we can refer the inquirer to several of these tracts, with as much confidence, as to any compendium of Christian evidences with which we are acquainted. And to the whole series, we confess ourselves grateful and proud to point, as an answer to the question—what have you done, or what gained, by an Association?

Another effect in which we rejoice, and which we ascribe in part at least to the operation of our associations, through their principles, publications and various influences, is to be seen in the altered state of feeling, in our own denomination toward others, and theirs toward us. The effect, in this respect, it was feared, would be bad. A wider separation, it was thought, would be caused, and more alienation and bitterness. A wider separation in some respect, there has been; though not resulting from this, but from other causes and circumstances, which themselves led to this very action on our part, and which were entirely beyond our control. We cannot take blame to ourselves for this separation, nor feel responsible for any of the evil to which it has led among Christians, or the food it may have ministered to indifference and infidelity. In some instances, some of our number may have widened the separation, and been guilty of aggravating the offence. But we did not begin it, and we have ever deprecated it. We were not its agents, but its passive subjects. It was forced upon us. We were willing to make any compromise, but that of conscience and truth, for the sake of union. But in every such offer we were repulsed. We were denied fellowship, and virtually excommunicated. We were cut off even from the privilege of co-operating with others for good objects, in which we had a common interest. Our motives were suspected. Our professions were disregarded. Even our sincerity, and thus our integrity, was impeached. It seemed to be forgotten, that we were men; that we were formed much like other men—not only of like passions, but of like capacities and motives—equally interested in seeking the truth, equally able perhaps to find it, having the same right to prove and hold it fast, the same right indeed, were we so disposed, to accuse others, as they to accuse us, of not desiring the truth, and to condemn them for not possessing it, and excommunicate them for opposing it. It did seem to be forgotten, that we might have done all this, and that it might have been difficult for the community to decide, or for history to record, which had the best right so to act, they or we, and which were the most foolish for exercising the right.

Nor does it seem to us, though of this we speak not willingly, but as of necessity, for duty constrains us—to be always remembered now, that we have the common faculties and interests of men, with the common rights and privileges, of Christians. We have been amazed at times, to find even our own people talking and acting, as if those who differ from us had all the right of judging, not only for themselves, but for us also. We have been more amazed, to see our friends actually hesitating in the performance of acknowledged duty, deferring and neglecting it perhaps entirely, because of the opinions entertained, and the remarks heard or feared from those of other churches! We say this with no pleasure. We would not bring it up, if we did not feel it deeply, and feel that it is dishonorable to both parties, and fatal to some of the best principles and hopes of religion. Taking to ourselves a full share of the blame and the dishonor, we ask our brethren to look at their share and weigh their responsibility. We beseech them to consider, if it be Christian, to attempt, in this or any way, to stand between us and our obedience to conscience, our discharge of known duty to God, and Christ, and one another. For the sake of peace and love, we entreat all to consider, what possible motive any can have, for writing and laboring in defence of Christianity, and making exertions and some sacrifices for the support of religious institutions, if in reality they have no faith in religion, no desire for its purity or perpetuity, no honesty of purpose, not even the negative merit of self-delusion—but are seeking to bring upon the world the darkness and wretchedness of irreligion, and upon themselves the deep infamy, temporal and eternal, of hypocrites!

But we are dwelling too long on the dark side. We were to speak of a change in which we rejoice. To make it the more apparent, we have recurred to feelings and conduct which have prevailed, within the recollection of most of us, and which have not wholly disappeared. We shall regret, if by this allusion, we should do anything to revive them. It is in their disappearance only, that we rejoice. And in this, we do see reason to rejoice. The change that we have witnessed within but ten years, is cheering. It is not the rule now, so much as the exception, wantonly to assail, and publicly to criminate, Unitarians. This, which was once the employment, and seemingly the enjoyment of the old and wise, has passed into the hands of the young and unwise. Most of the heavy carnal weapons which were fiercely wielded and unsparingly used, by the fathers, have been laid aside, to be taken up only occasionally and harmlessly played with, by the children. For a season we have enjoyed a complete armistice, whose few and slight interruptions have been apparently regretted by others, as much as by ourselves. We are sometimes told, that the feeling against us, and the hostility, are as strong and active as ever, though more secret. We cannot believe it. And even if it were so, it is a good sign that it seeks the darkness to cover it, and fears to come to the light, lest it should be reproved. We will not suspect it, where we do not see it. We will rejoice, that we see less and less of it; that the different denominations of Christians show more respect for each other than they did, less arrogance and more confidence, more willingness to meet and work together where they can, and where they cannot, to work quietly by themselves. We rejoice, that more attention is given to practical, and less to controversial religion; that the duties and consolations and undisputed principles of our faith, are more frequently presented in the periodicals and books of the different sects; that all are issuing works which all can use, and which the sceptic and the scoffer cannot abuse. We rejoice, that many leading men of various opinions, are conceding something to each other, are uniting in principles of interpretation which they once condemned, are honorably leaving untenable ground, and frankly giving up passages and points for which they used strenuously to contend. We rejoice, yet more, that all are awaking to the paramount importance of having a correct translation of the Scriptures; that so many are beginning to own, that reverence for the word of God does not mean reverence for the work of man, even if that work result in a Bishop's Bible or King's version—and to own also, that this version, which we now use, being little more than 200 years old, may not be as perfect, and cannot be as high authority, as the Scriptures themselves, though we regard it as the best translation that has yet been made. We rejoice, that so many different forms and translations of the Bible are now appearing—not that we think them all correct or useful, but because we believe, that the more attention is given to this work, and the more thought and learning and piety bestowed upon it, the more likely shall we be to escape error and secure the truth in its purity. For the same reason, we believe that even the heated discussions and open schisms which are now taking place in churches before united, will do good; by convincing Christians of every name, that they may and must think for themselves, that they have thought for themselves, that as many differences exist among those of their own professed creed, as among any, though these differences may not be always avowed; and that strict unity of faith is not essential, because not possible; but that which is possible with all, and essential, is the unity of the spirit in the bond of peace.

Lastly, there are changes perceived by us and welcomed, among those of our own faith and fellowship. We are seeing, owning, and correcting some of our faults. We trust that we are becoming more practical and spiritual, more active as well as bold for the truth, more interested in the welfare of others, more ready to honor the motives, and emulate the good deeds and Christian enterprise of different disciples. Instead of becoming more contracted and sectarian, the tendency is to wider action, a more enlarged and generous concern for the destitute and exposed of our own and every name, a more consistent carrying out of our liberal and noble principles. In a word, we are endeavoring to cherish and exerise more of the true spirit of the Gospel—the spirit of Him, who causes his sun to rise on the evil and on the good and sends his rain on the just and the unjust, and has from the beginning raised up prophets and messengers, teachers and benefactors, for his people on the earth—the spirit of him, who went about doing good, and commissioned his disciples to 'go into all the world, and preach the Gospel to every creature;' the spirit of those who then went forth, and braved, in the cause of their Master and their God, persecution, poverty and the sword, perils by the wilderness, the sea, and the city, counting nothing so dear to them as Christ; the spirit of all, of every age and name, who have taken their lives in their hands, and been willing, at home and abroad, wherever charity and duty called, to spend their substance and themselves, for the emancipation of the enthralled mind, and the recovery of the lost soul; the spirit, in fine, of the calm, resolute, devoted, CHRISTIAN MISSIONARY.

This spirit we desire to see more and more understood; divested of all that does not belong to it, and actuating all who call themselves children of God and followers of Jesus. There is no spirit more becoming us as a Denomination; none more required in consistency with our principles, none more demanded by our position and our obligations, none more needed, absolutely and painfully needed, by our many feeble societies; by our new churches struggling into existence, and older churches weakened by opposition or reverses, and imploring aid; by our Theological School unable to support and send forth half the laborers that are wanted; by our widely scattered brethren and our continually extending field all crying out to us to consider and help them. It is a Christian call, and will be heard by us, if we are Christians, in the spirit of sympathy, self-denial, and willing benevolence—the spirit of Jesus. May it be our spirit, the proof of our sincerity, the power of our faith; and in its blessed fruits may we find the seal of our labors, and the crown of our rejoicing.

Respectfully submitted,

E. B. HALL,
W. P. BULLOCK. } *Committee.*

MATTHIAE'S Greek Grammar, translated from the German by Edward Valentine Bloomfield, M. A. late fellow of Emanuel College, Cambridge, in 2 vols. Fifth edition, thoroughly revised and greatly enlarged from the last edition of the original, by John Kenrick, M. A. English edition. For sale by RUSSELL, SHATTUCK & Co. f27

NEW AND VALUABLE BOOKS.

JUST received from the South, a large Invoice of standard books, many of which have been long out of this market, viz.

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Randolph's (John) Letters to his Nephew
Young Wife's Book
Young's Mathematics, (the complete series) viz. Trigonometry, Geometry, Mechanics, Calculus &c.
Abercrombie on the Stomach
Beclard's Treatise on Anatomy
Bell on the Teeth
Bertin on the Heart
Brosseau on Fevers
Broussais' Phlegmasia
Broussais' Pathology
Chitty's Medical Jurisprudence
Coxe's Medical Dispensatory
Coster's Medical Practice
Collin's Anatomy
Dewees' on Children
Dewees' on Females
Dewees' Medical Practice
Dunglison on Hygiene
De la Beche's Geology
Ellis' Medical Formulary
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VIEWS OF THE WORLD FROM HALLEY'S COMET. A Discourse delivered in Paradise street Chapel, Liverpool, September 27, 1835, by James Martineau—third edition, for sale by RUSSELL, SHATTUCK & Co. m7

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